

THE DEFENDER

Magazine

July 1957

Volume 32

Number 3



GERALD B. WINROD * EDITOR

MISSIONARY MASSACRE

A REVIEW OF
ELISABETH ELLIOT'S BOOK
THROUGH GATES OF SPLENDOR

WE HAVE before us one of the most heart touching stories ever told . . . the story of five young men, loyal missionaries, massacred by uncivilized Indians in the jungles of Ecuador . . . the story of their five widows and nine children left behind.

Ever since a certain widely read newsstand publication published a part of the story ten months ago, many interested persons have looked forward to the arrival of this volume on the markets — "Through Gates of Splendor," by one of the widows, Mrs. Elisabeth Elliot.

One may say without exaggerating, that the manufacturers have made this book one of the most beautiful and attractive so far produced on modern presses.

Nothing has been spared to give it a physical appearance comparable with its extraordinary contents . . . bound in heavy cloth covers, designed according to the most up-to-date methods of styling, illustrated by 64 pages of pictures expertly taken, the text illuminated by maps.

Royalty income from the sale of "Through Gates of Splendor" is being shared equally by the five widows and channeled directly into missionary projects.

When shocking information of what had happened on the banks of the Curaray River deep in Ecuadorian jungles, reached the outside world, news gathering agencies dispatched representatives to assemble fragments of the story. One writer had this to say:

"The women were magnificent. Alone they had first maintained radio communications with their husbands, and then, having lost contact, sent out alarms for help. For a whole week now they had kept up their radio transmissions, fed their children and the rescue operations as well. There were no complaints, no self-pity. Instead there was a real wholehearted acceptance of the 'Lord's Will.' They had lost their men,

the fathers of their children, but they had not lost their faith."

★ ★ ★

THE EARLY part of the book introduces the characters who were destined to figure in this tragic drama, and discusses many difficulties that had to be overcome before getting organized on the field. The five men and their wives came from Christian homes in the United States and were, without exception, deeply devoted to the cause of soul winning.

They shared a common missionary vision and regarded the Great Commission as marching orders. They were believers in the old Faith, completely dedicated to bringing "other sheep" into the fold. A few hours before the faithful five started on the fateful mission into the jungles, they joined in singing:

We rest on Thee,
Our shield and our Defender,
Thine is the battle,
Thine shall be the praise,
When passing through
The gates of pearly splendor,
Victors we rest with Thee
Through endless days.

After singing this hymn, like their Lord sang at the last supper as He faced Gethsemane and Calvary, they left to penetrate deeper into the jungles of Ecuador than any missionary predecessors had ever attempted —

Jim Elliot, Pete Fleming, Ed McCully, Nate Saint and Roger Youderian.

It should be understood that these were young men of exceptional capacities, clean, wholesome, dedicated to the service of Christ, college graduates who could have stayed at home and enjoyed success in vocations of their

Through Gates Of Splendor

One of the most captivating stories of missionary heroism ever told. PRICE \$3.75.

DEFENDERS
WICHITA, KANSAS

—2—

choice. They preferred, instead, to sacrifice the pleasures of life and endure the hardships of the Cross.

Modern methods of communication and transportation were used. They had an airplane, two-way radio sets, a public address system and other equipment designed to help overcome natural hindrances to missionary endeavor.

A compound was carved out of a jungle, with all the inconveniences and discomforts that such a location suggests. But no complaints were ever registered. Both the men and their wives faced the daily, inevitable problems with firmness and determination, never losing sight of the main objective.

From the jungle "home base," pioneer excursions were made deeper and deeper into areas where the Gospel had never been taken. The people were savages, living at the lowest levels imaginable. If the task of evangelizing involved risk, it also offered a challenge well nigh unprecedented in the history of missions.

Work had been done among the neighboring head-shrinking Jivaros, the field having been opened 25 years earlier, with progress pitifully slow. The forests of the Quichuas and the red-painted Colorados had been penetrated by the light of the Gospel to a limited degree.

The Cayapas of the northwestern river region had been contacted with the message, and limited advances were made into the Cofan tribe of the Colombian border.

But there remained a group of tribes that had consistently repelled every advance made by the white man: the dreaded *Aucas*.

"They are an isolated, unconquered, seminomadic remnant of age-old jungle Indians," says Mrs. Elliot. "Over the years, information about the *Aucas* has seeped out of the jungle: through adventurers, through owners of haciendas, through captured *Aucas*, through missionaries who have spoken with captured *Aucas* or *Aucas* who have had to flee from killings within the tribe. Whatever Jim and Pete had been able to learn about them was eagerly recorded, so that by now the very name thrilled their young blood. Would they someday be permitted to have part in winning the *Aucas* for Christ?"

★ ★ ★

THE EFFORT which proved fatal to the five was called "Operation Auca." It was launched only after

—Turn to Page 13.

DEFENDER MAGAZINE

WHAT IS AN "INTERNAL" CANCER?

- *Enemies of Hoxsey treatment have mobilized for the "kill." Spending enormous sums of money. Striking from all directions. Amazing court decisions. Crisis developing. Time for Christians to pray.*
- *Well known Pennsylvania Catholic priest threatens action against Food and Drug Administration if aged mother denied treatment. Courts must now decide difference between external and internal cancer.*

ENEMIES of the Hoxsey cancer treatment are stepping up the tempo of their attacks. They are striking from all directions, using every scheme in the courts that smart attorneys can invent, resorting to the dissemination of half truths and falsehoods on a nationwide scale.

This treatment, which has brought relief to thousands of cancer victims, is in danger of being denied those who need it. If this is done, the men and organizations responsible will have much for which to answer before God in the day of judgment.

What men will do for the almighty dollar!

They know if the Hoxsey treatment of chemotherapy ever gains general acceptance, their costly operations, hospital bills, X-ray, radium, cutting, bleeding, burning and collecting will be wiped out. They stand to lose billions of dollars, not millions, but billions.

Consequently, they have mobilized for the kill. A concerted effort is being made to close both Hoxsey Clinics — at Dallas, Texas and Portage, Pennsylvania.

They are exerting their tremendous power upon the courts. Some of the decisions obtained the last few weeks are nothing short of astounding. The processes of "justice" in various cases are difficult for observers to understand.

Power from above human levels will have to be released through prayer if the forces of evil are restrained, and the Hoxsey ministry for the relief of pain and suffering saved.

Let spiritually-minded Christians pray, each in his own way, that the pattern of the destroyers shall become confused. That the schemes they set in motion shall react against them! That the Hoxsey cure for cancer shall *not* be denied those who need and want it!

THE PITTSBURGH TRIAL

Throughout the years, it has been a boasted privilege of the free American to employ the doctor of his choice. Those who are trying to destroy the Hoxsey treatment would take away this privilege.

They insist that the cancer victim shall be put through the tortures of surgery, X-ray and radium, at the same time admitting that these systems offer no hope of a cure.

The men and organizations responsible for this plot against humanity, have inexhaustible sums of money (in-

cluding that of taxpayers) to spend. The Hoxsey forces, on the other hand, lack adequate funds but are armed with truth. This is their source of comfort, courage and strength, in the face of persecution.

But truth, unless made vocal, given wings of the air, circulated by word of mouth, through literature and otherwise . . . is helpless to accomplish its purpose.

There is something for everyone to do. Christians are resourceful and can think and pray into existence, ways for helping in this struggle of right against wrong and truth against error. The health and very lives of 40-million cancer sufferers is at stake.

There have been unbelievable developments, during recent weeks, in the courts of Pennsylvania.

The case of the Food and Drug Administration against the Hoxsey Cancer Clinic of Portage was lost by the latter, late last year, due to instructions of the court to the jury. Federal Judge John L. Miller presided.

Defense counsel argued for a new trial. The Judge delayed his ruling against the motion until May 28, 1957 . . . and left immediately for Europe. The Clinic is appealing to a higher court. A reversal of the Judge's decision is confidently expected.

—Turn to page 4.

CIRCULATE THIS ARTICLE

You are reading an article that should be given the widest possible circulation in the shortest possible time. Bundles of this Defender are available at 10 copies for \$1.00 post-paid.

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ONLY "INTERNAL" TREATMENT DENIED

Within minutes after Judge Miller made his decision, another federal Judge (Wallace S. Courley) granted an injunction against the Portage Clinic, forbidding the treatment of out-of-state patients suffering from *internal* cancer.

The injunction was obtained at the request of United States Attorney D. Malcolm Anderson, acting on behalf of the Food and Drug Administration. It is being opposed on legal grounds and will be argued, in federal court at Pittsburgh, about the time this Defender is delivered.

The weakness and deception of Mr. Anderson's approach is demonstrated by the fact, that the injunction is worded to apply only in INTERNAL cancer cases.

Enemies cannot persecute Dr. Hoxsey and his associates for curing EXTERNAL cancer . . . because they are on record as admitting that the treatment does cure *external* cancer.

(They also know in their hearts that there are as many cases on record proving internal cures as external.)

Let United States Attorney Anderson explain in open court why he, and those behind him, limit the injunction to prohibit the treating of only internal cancer. Let them explain.

Putting aside for the moment the fact that both external and internal cancer are being cured at Dallas and Portage, the question now arises for the court to decide . . . exactly where an internal cancer leaves off and an external cancer begins. Where is the thin, microscopic line of separation?

Exactly when, where and how does an internal cancer cease to be internal, and become external? No medical degree is necessary to know that when a cancer breaks through on the surface, it had to have roots somewhere on the inside.

Dr. Hoxsey knows *where*. It's in the blood! The Hoxsey treatment treats the disease at its source, in the blood stream. It goes to the cause and changes the blood chemistry. Moses was scientifically correct when he antedated Sir William Harvey's discovery of the circulation of the blood several centuries by explaining that "the life of the flesh is in the blood."

Men operating inside the Food and Drug Administration have placed themselves in the position of demanding that the Hoxsey treatment be destroyed

because (they say) it fails to cure internal cancer. They admit that it cures external cancer. The same Hoxsey medicine is used for one as the other.

All cancer comes from the inside. It is not a contagion. The victim doesn't pick it up from the outside like measles or mumps. It grows from the inside.

When, where and how (let the question be repeated for the sake of emphasis) does the growth cease to be internal and become external? The courts now have the responsibility of defining the dividing line.

LARRICK'S LINE

If Dr. Hoxsey were curing only external cancer, Government agencies should leave him alone. They should thank God for the treatment that bears his name. This would be better than anything surgery, X-ray and radium has to offer. Some of the most tragic deaths on record have resulted from cutting and burning external growths.

When the Post Office department recently put up posters on 46-thousand bulletin boards, "warning" against the Hoxsey treatment, the attack mentioned only internal cancer. In a recent propaganda article, appearing in U.S. News & World Report, Commissioner George Larrick of the Food and Drug Administration takes credit for this vile and misleading action.

The so-called warning reads: "Sufferers from cancer, their families, physicians, and all concerned with the care of cancer patients are hereby advised and warned that the Hoxsey treatment for INTERNAL cancer has been found worthless by two Federal courts."

George Larrick, probably more than any other one person, is responsible for the false and misleading propaganda promoted against the Hoxsey treatment at Government expense. He is directing a studied scheme to convict in the public mind, the system which has saved so many lives.

That the Food and Drug Administration has extended its operations far beyond the bounds and intent of Congressional legislation, under his direction, is charged by competent observers.

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CATHOLIC PRIEST CONDEMNS INJUNCTION

Immediately after the Food and Drug Administration succeeded in getting its temporary injunction against the Portage Clinic, a Roman Catholic priest of Philadelphia denounced the arrangement.

His name is Rev. Michael Pasto. He is pastor of the Saint Donato parish in Philadelphia and a firm supporter of the Hoxsey treatment. His statement released to the press sounded like he meant business.

It happens that the Pasto family has had a difficult struggle with cancer. When the priest's father was found to have cancer some years ago, the family accepted guidance by doctors who advised the usual futile methods of surgery and radiation. The father died.

Upon learning that their 80-year old mother had cancer, Rev. Pasto and other relatives decided to take her to Portage. That was eleven months ago and she has so far made an excellent response. Members of the family are relieved and happy.

Mother Pasto lives in New York State. This means, under the terms of the injunction, that she can no longer be treated by the Pennsylvania institution. Like many other families, the Pastos are gravely concerned and even frightened.

The Philadelphia Evening Bulletin of June 6, 1957 contains the following write-up:

"The Rt. Rev. Msgr. Michael Pasto, rector of St. Donato's Roman Catholic Church, at 65th and Callowhill sts., today came to the defense of the Hoxsey Cancer Clinic and said it prolonged the life of his 80-year-old mother.

"In a telegram to U.S. Attorney D. Malcolm Anderson, representing the Government in legal efforts to bar the clinic from accepting out-of-state patients, the monsignor wrote:

"My mother has been kept alive and remarkably well for the last 11 months by the Hoxsey treatment. If we do not have access to the clinic, my mother's life will be jeopardized. I will hold the Food and Drug Administration responsible for the consequences."

"The telegram was sent from Staten Island, N.Y., the home of the priest's mother, Mrs. Catherine Pasto.

"It was sent to Anderson in connection with an injunction hearing against Hoxsey which was scheduled for yesterday but postponed until June 24.

"The reference to the Food and Drug Administration was made because it has been carrying the fight, along with

the American Medical Association, against the clinic.

"In an unprecedented action, the FDA sent out 46,000 posters to post offices throughout the country last January attacking the Hoxsey treatment . . .

"At St. Donato's today, Monsignor Pasto said his mother became ill about 18 months ago. He said New York physicians prescribed an operation after X-rays showed cancer of the colon.

"Because his father, John, died of cancer after an operation, the monsignor said he feared the same fate for Mrs. Pasto. So the family looked for other treatment. They knew about the Hoxsey clinic and, as a final hope, took Mrs. Pasto there.

"The priest said the treatment consists of X-rays, diet and pills, with frequent blood checks.

"He said the family knows Mrs. Pasto is being helped because the growth of her tumor has been checked and the blood chemistry has improved."

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PERTINENT to the foregoing discussion, is a letter which Dr. Hoxsey sent recently to Congressman Oren Harris, chairman of the House Committee on Interstate and Foreign Commerce.

The case to which Dr. Hoxsey refers is that of Mrs. Clara M. Peck of Canyon Park, California whose remarkable recovery from *internal* cancer through use of the Hoxsey treatment is a matter of record.

The growth was diagnosed internal cancer by a biopsy and reported to Mrs. Peck in a letter from Lester H. Rhymes, M.D. on September 16, 1954. Two years and three months later, after taking the Hoxsey treatment, another biopsy was made on December 4, 1956 and no trace of the disease could be found.

When Congressman Joe Holt requested information regarding this case, John A. Perkins (an associate of Larerrick's) replied in a letter dated April 23, 1957 that, "According to her, findings for cancer were negative on the basis of a Papanicolaou smear test."

In other words, Mr. Perkins sought to mitigate the possibility of an actual cure by referring to a mere "smear test" after Mrs. Peck had been on the Hoxsey treatment.

Dr. Hoxsey denounces this as a falsehood and demonstrates with documentation that Mrs. Peck was proved cured by a surgical biopsy — which is something quite different.

The "Mr. Jennings" whom Dr. Hoxsey mentions is Robert W. Jennings, a Food and Drug agent, sent to interrogate Mrs. Peck after her cure was publicized through the columns of *The Defender*.

Dr. Hoxsey's letter follows:

Honorable Oren Harris, M.C.
Fourth District, Arkansas
House Office Building
Washington, D. C.

Dear Congressman:

I received a copy of the letter that you wrote to Mrs. Rosetta Earls, Route 2, Waldron, Arkansas, on May 8th, 1957. In this letter, you stated that your committee has been requested to make an investigation of the Pure Food and Drug Administration, regarding the position they have taken relative to myself and the Hoxsey Cancer Clinic.

I am enclosing you a copy of the letter that I wrote today to Mr. Perkins; also, a copy of a letter that he wrote to Honorable Joe Holt, M.C., in which he evaded the truth. In fact, in the third paragraph of Mr. Perkins' letter to Congressman Holt, he deliberately lied.

The pathological report that I am sending to you proves that he lied when he said it was a Papanicolaou smear. The truth of the matter is, it was by a surgical biopsy — a copy of which I am enclosing herewith, dated December 4, 1956. This Peck case is a very outstanding case, due to the fact that I am enclosing you herewith a biopsy, which means there was a section of the cancer tissue removed surgically, and was proven to be cancer under microscopic findings.

You will note that Mrs. Peck furnished Mr. Jennings with a copy of the biopsy report dated September 16, 1954. This one case alone proves that the Food and Drug Administration has lied and continued to lie about this case, as the same doctor who made the first biopsy, made the second one.

If you will give me the opportunity to come to Washington, I will prove to the committee that the Food and Drug Administration has conspired with the American Medical Association, to keep one hundred sixty-five million Ameri-

cans from knowing the truth about the Hoxsey method of treating cancer.

Enclosed herewith are copies of government hospital records proving positively that the patients had cancer — radium, X-ray and surgery had failed — and the Hoxsey treatment cured them.

In the case of Thomas P. Watson, you will note that on page one of the government's hospital report, they say that unless Mr. Watson submitted to their fourth operation, he could not live one year; and if he did submit to the operation, he only had a five per cent chance of recovery. Mr. Watson was given the Hoxsey cancer treatment in 1947, and ten years later he is a well man.

Also, the case that I am sending you the pathology on, of Mr. Clifton Smith, shows that in 1940 he left the government hospital in Hines, Illinois, after being told that he had one of the worst possible types of cancer, and was given up to die. It has now been sixteen years since Mr. Smith was treated with the Hoxsey treatment, and he is alive and enjoying the best of health today.

I am also enclosing you a hospital report on the case of Mr. Robert E. Barker, in which they admit that he was discharged from the hospital with maximum service. Mr. Barker and his relatives were told that he was a hopeless case. He came to the Hoxsey Cancer Clinic in 1944, and they admit in their report — in the first paragraph — that he came to the Hoxsey Cancer Clinic and recovered completely.

I can produce a large number of pathological records and cases to you and your committee, which will prove this to be a more scandalous conspiracy than Beck and his Teamsters Union. All I ask is an opportunity to come before your committee and be heard.

Also, I am enclosing you herewith the findings of ten doctors who came here to our clinic in April of 1954, and made a thorough investigation, and endorsed our treatment. I am also enclosing a copy of a poster that has been placed in 46,000 Post Offices, cafeterias, hospitals and doctors' offices. It has been used over the radio, television, in magazines and periodicals throughout the entire United States.

So, Congressman, if you are interested, as I believe you are, in exposing one of the biggest conspiracies in America today, I will assist you one hundred per cent in making this investigation. I stand ready, willing and able to come to Washington on a short notice. Very truly yours ... Harry M. Hoxsey, N.D."

TRUTH PACKAGE
You are invited to help spread enlightenment regarding the Hoxsey cancer treatment. For \$1.00 we will send you a "Truth Package," consisting of 60 pieces of literature containing complete information. Pin a dollar bill to this announcement, clip and mail to: DEFENDER PUBLISHERS ... WICHITA, KANSAS.

HOXSEY SENTIMENT CRYSTALIZING

THE HUGE SIGN shown below, on the side of a New England barn, symbolizes a trend of nationwide proportions. Sentiment is developing in all parts of the Country against the men and organizations now engaged in a conspiratorial effort to rob humanity of a bona fide cure for cancer. This spontaneous wave of resentment is finding expression in many ways.

Thousands of families would not think of being without supplies of pamphlets, to distribute as opportunities arise. When a case of cancer comes to their notice, they immediately place needed information in the hands of the victim.

They are writing letters and sending petitions to members of the United States Senate and House of Representatives, urging an "investigation" of men inside the Food and Drug Administration for cloaking their part in the conspiracy with the authority of a Government agency.

They are making the truth known by word of mouth. They are putting courage, zeal and resourcefulness into the task. Above all, they are praying, in recognition of the fact that the Holy Spirit is in the world as a restraining power against evil.

It is a monstrous *evil* that would rob cancer sufferers of all hope of finding relief. Christians are cooperating with the Holy Spirit at prayer levels,

believing that the Hoxsey cancer cure is a gift of God to suffering humanity.

The sign portrayed below is located at Herman and Southbridge Streets, leading into the heart of Worcester, Massachusetts ... put up by Mr. Anthony P. Hmura of that city. He is also supplying small metal Hoxsey tags for automobiles. Other large signs are now being processed for early erection in other parts of New England.

Mr. Hmura edits a publication called "Spirit of 1776." He developed the sign approach when the local newspaper refused to print his letters, defending the Hoxsey treatment, in its "People's Forum." The editor also refused to accept advertising for which Mr. Hmura offered to pay.

Now, a vast number of persons traveling over New England highways are having their attention called to the Hoxsey cancer treatment every day. Truth squelched at one point will invariably assert itself in a different direction. "Truth crushed to earth will rise again."

Trends favorable to the Hoxsey program for the relief of pain and suffering are developing with even greater velocity on the other side of the continent, in the Pacific coast area. This is symbolized by something that happened a few Sundays ago in Long Beach, California.

A group of cured patients and others

have, during recent months, organized and held more than 20 public meetings, in as many different cities of the State. Such a rally was arranged for Sunday afternoon, May 12th, in the Municipal Auditorium of Long Beach.

Disregarding the American privilege of free speech and right of assembly, the American Cancer Society, Better Business Bureau and other anti-Hoxsey groups demanded that the permit, to use the auditorium, be cancelled. Members of the City Council refused to be intimidated and the meeting was held.

A front-page report appeared the following day in the Long Beach Daily Independent which said in part:

"Nine Hundred at Auditorium Acclaim Hoxsey's 'Cancer Cure.' Some 900 persons gave spirited backing to the government-denounced Hoxsey cancer cure at a public meeting in Long Beach Municipal Auditorium Sunday. The session featured a parade of persons who offered testimony of cancer cures in themselves and friends, wrought by Hoxsey's pills ...

"Mrs. Bonnie Rainey, Buena Park, led a group of women who passed out petitions asking congressional representatives to request an investigation of the Food and Drug Administration 'to correct abuses and restrain this branch of government from trying to destroy the Hoxsey treatment for cancer.'"

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PERSONAL SINNERSHIP

Sermon Of The Month

DR. F. B. MEYER

Again this month, The Defender reaches into the past and retrieves a sermon masterpiece ... as preached by a great pulpit statesman of the last generation.

If we say that we have no sin ... If we confess our sins ... —John 1:8,9.

THERE is clearly a profound distinction between what we think and what we say about sin, and the truth concerning it. In the opening passage of his first epistle, John inserts three hypothetical "ifs," and follows each with his corrective "if." It is well worth our while to consider them, always remembering that the first two verses of the second chapter should be linked up with the first.

In the second of these couplets quoted above there is a clear distinction between sin and sins. Sin is the root-principle, the assertion of "I," the result of heredity, the condition into which we are born as children of humanity. The theologians describe it as "original sin."

Those who bowl know that in each ball there is a bias, which, when it leaves the hand, will sooner or later deflect it from the straight. That bias affords a precise analogy to the drift of our nature toward the self-life. As the center letter of sin is "I," so the predominating tendency of us all, is to circle around our own interests, tastes, whims, possessions, and even the respect which we consider to be our due. The needle is diverted from the pole by the mass of metal on the ship.

When we are regenerated by the Spirit of God we are lifted into a new sphere, the sphere of the "Not-I." This

is love, in its divine significance of altruism, that is, otherism. From that moment there will be conflict between the two, as of old between the house of David and the house of Saul, in which the latter becomes always weaker, the former always stronger.

EXPULSIVE POWER

In one of the greatest pieces of self-anatomy and self-revelation on record (Rom. 7:7-25), Paul shows how for long he battled against the self-life by the energy of the nobler and better convictions of the soul. It must not be forgotten that the soul is endowed with moral instincts, with conscience, with a knowledge of right and wrong.

Even Horace, whose soul was vitiated by the poisonous air of Roman society, confesses that while he approves the better, he does the worse. But the soul, with its noblest ideals and resolves, is unable to accomplish its purpose. Still, the pitiful confession is extorted: "The good I would, I do not, and the evil I would not, that I do."

There are many Christian people who are making the same mistake. They are endeavoring to conquer the evil bias of their dispositions by the energy of their own resolution, apart from the spiritual forces which are within their reach. They are either unaware of their provision, or for some reason are unaccustomed to their use. Satan cannot cast out Satan; the soul cannot excise its own tyrants; water cannot rise above its own level; the ful-

crum of the lever must be outside the lever itself.

In three wonderful consecutive chapters in his Epistle to the Romans, the apostle explains the great answer which the religion of Christ gives to those yearnings after deliverance, victory, and freedom.

"Cut him dead." In the sixth chapter the keynote is, "Reckon yourself dead indeed unto sin." The apostle does not say that the sin-principle is dead, but that we are to reckon ourselves dead to it. The distinction is a very real and valuable one.

This is what Dr. Chalmers called the explosive power of a new affection. Once, when he was riding on the box seat of a coach traveling through the Highlands of Scotland, the route took them along a narrow ledge of the mountain side — on the one side the steep mountain slope and on the other a deep precipice.

On this ledge one of the four horses took fright, and there was acute danger that the coach and all its occupants would be flung to instant death. Immediately the driver began to whip the shying horse with all his might, causing such pain that it forgot its fright and began to pull at its traces. Dr. Chalmers asked the driver why he had flogged the animal so unmercifully, and got his answer: "I had to make him forget his fear by giving him something else to think about."

Instantly this phrase formulated itself in the doctor's mind, and he said to himself, "The explosive power of a new affection." This is the exact equivalent of the apostle's thought. May we not ask the Holy Spirit to shed abroad in our hearts the love of Jesus, that we may be sensitive against the least things that would be foreign to His holy nature?



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POSITIVE AND NEGATIVE OPERATIONS

In the eighth chapter of Romans we enter a new world. It is like the journey through the Mount Cenis tunnel. On this side of the Alps, storms, avalanches, snow-clad mountains; on the other side, the fair sun-bathed plains of Italy. In Romans 6, negation; 7, union; 8, possession!

The spirit of Him who raised Jesus from the dead dwells within our surrendered natures. We receive into our hearts the spirit of sonship. This spirit testifies along with our own spirit, and we enjoy in anticipation the full joys of the acknowledged sonship of our Father's home.

The Holy Spirit pleads within us. We know His mind, and feel the pulse of His energy. Our body is the temple of the Holy Spirit, which we have received from God. He is within it, holding it until it is changed into the likeness of the body of the glorified Christ by the same power which enables Him to make all things subservient to Himself.

In the meanwhile, if the self-life threatens to break out, He checks and masters it. The flesh may lust against the spiritual life, but it encounters not our own frail and feeble resolutions, which it might easily break down, but the mighty power of the Holy Spirit, so that we may not do what otherwise we might.

That is the negative pole of the Holy

Spirit's operation; but on the positive pole He is exalting the beauty and love of Jesus, so that we cannot see for the glory of that light. This is the teaching of the chosen teacher of us Gentiles in Galatians 5:16-26.

Sins. The Greek word for sin is "to miss the mark." When the prodigal returned to his father his first word was, "Father, I have missed the mark."

There are two kinds of sin into which we are prone to fall: the negative, because we have not done the things that we ought to have done; and the positive, because we have done the things that we ought not to have done. We are constantly coming short of God's glory; and when we are off our guard and walking carelessly, we may be suddenly tripped up and overtaken by a fault.

The General Confession and the Shorter Catechism are therefore thoroughly Scriptural when they classify sins as those of omission as well as those of commission.

Thus the true definition of sin is the want of conformity to the will of God, as well as the positive transgression of His law. It is very necessary to use this two-pronged fork!

Imagine that a number of men are on their way to the enlistment station. We will suppose the standard is six feet. They are all under that height, but the tallest of the group magnifies the fact that he is a clear two inches above the best of them. It may be so, but he will be as certainly rejected as the shortest, because he comes short when measured without fear or favor.

You may be better than scores of men in the circle of your acquaintance, but you will need the salvation of Christ equally with the worst. There is no difference between you and them. You must both be justified freely by the grace of God through faith.

EIGHT POINTS OF CONTACT

For dealing with positive sins which you have committed or into which you have been betrayed, the following positions should be taken:

(1) Do not hide nor cloak your sins before the face of your heavenly Father, but confess them to Him at once. Do not wait for the hour of evening prayer, nor even for the opportunity of being alone, but right there, in the busy street or wrangling mart, lift up your face to Christ and confess your sin with a penitent, meek and obedient heart. Do not excuse yourself, do not palliate your fault, do not implicate your brother. Call a spade a spade!

(2) It is not enough to confess to Christ. If you have sinned against another, leave there your gift before the altar, first go and be reconciled to your brother, then come and offer your gift. It may be that you will have in some way to make a substantial reparation for wrong done. You must confess the wrong in so many words, and make good.

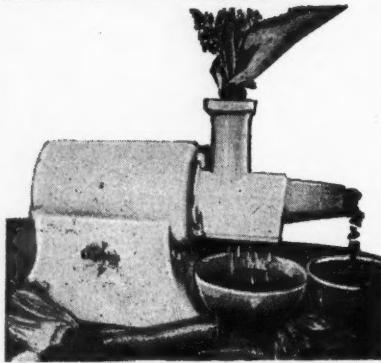
(3) If you have lost your temper and spoken in hot anger, it is not enough to be extraordinarily pleasant. You must be more definite and explicit than that. Even though you have to apologize to your servant and ask forgiveness from an employee it must be done! If you desire complete forgiveness from God or man there must be candid uncovering of the wound, or mortification may set in.

(4) We must not confess sins generally, but particularly. To say generally, "I pray Thee to forgive my sins," is too indefinite a statement to meet the case, though, on the other hand, we must avoid becoming morbid and introspective. Do not pride yourself on the amplification of your confession, but ask the Holy Spirit if He is satisfied. If, after a pause, He says nothing, pass on to thank God that the filthy garments have been taken from you, that you have become attired in a change of raiment. Then ask that a fair miter may be placed on your head.

(5) Dare to claim to be put back into the same place which you occupied before you fell. When I was a little boy in a Dame's school, and I spoke to the lad next me, I was sent to the bottom

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of the class, and had to work my way back again, through days and weeks. God does not treat us so! When sin is confessed, it is put behind His back into the depths of the ocean of oblivion. Though it is sought for it cannot be found. When God forgives, He forgets. As David puts it, and he has reason to know, "he restoreth my soul," that is, He puts me back in the old place at His table.

(6) Remember that Christ is willing to wash your feet, as in John 13; but He has much else to do, and we should see to it that we do not give Him needless trouble or difficulty on our account. We should rather help Him by washing one another's feet.

(7) Let the memory of your own failures make you very tender and gentle with others. If a man be overtaken in a fault do not blaze it abroad, do not mention it to another except to elicit his prayer and co-operation to set the offender right, in a spirit of meekness. "When thou hast turned again, strengthen thy brethren." This notice was printed in large letters in the advertisement column of a daily newspaper: "Whoever stole a lot of hides on the fifth day of the present month is hereby informed that their owner has a sincere wish to be his friend. If poverty tempted him to this false step, the owner will gladly put him in the way of obtaining money by means more likely to bring him peace of mind." That notice saved a man who was being swept down the torrent!

(8) Always remember that the pardon of sin has been won by the death of Christ. Do not plead for it agonizingly, but claim it humbly. God is faithful and just to forgive, that is, He is faithful to His promises and just to His Son. "He delighteth in mercy!" He will abundantly pardon!

COMPLETE FORGIVENESS

You may say that this makes sin too easy, and that if forgiveness can be obtained so easily men will sin and sin again. But remember, when the two women stood before Solomon, that she who was the real mother of the babe would forfeit the child to the other rather than see it suffer.

It may be asked, Where does penitence come in? Is there not need for that godly sorrow which weeps at His feet? Yes, certainly, but it is not required as the price of forgiveness. Forgiveness has been purchased by the sacrifice of Christ. We need add nothing to that; but when we are forgiven, the sorrow of genuine penitence will break out and flow freely.

We must distinguish between penitence and repentance. Repentance is an act of the will, which arises from the conviction that certain ways of life are wrong, mistaken, hurtful, and grieving to God. We determine to turn over a new leaf, to look to Him whose spirit has pleaded with us. It is the right-about-face of the military officer. It is an act of the will, energized and quickened by the spirit of God. It may be accounted as the other side of faith. They are two aspects of the same act; the two sides of a coin. Often it is absolutely unemotional, but it is always resolute.

When we are forgiven, when we realize how much our sin has cost Christ, when we review our mistakes and sins against God and man, we become deeply moved. We know that we are forgiven, but we cannot forgive ourselves. That is penitence. It will always follow us, as a veiled figure, to the gate of the eternal city.

We dare not make light of sin or of sins. The blessed ease with which we receive forgiveness must never blind us to the price by which that forgiveness was purchased. The anguish of the sense of separation which came to our Saviour when He bore our sins was so great that He feared He would die in Gethsemane before He could reach the Cross. With strong cries He entreated for help that He might be able to fulfill the purpose of eternity, and was heard in the thing He feared. Sin must be very terrible to have cost Him so dear.

Many of the greatest saints, like Augustine, Bunyan, and George Fox, have been permitted to look down into the crater while God has held their hand. Fox tells us in his diary:

"I was fasted much, walked abroad in solitary places many days, and often took my Bible and sat in hollow trees and lonesome places till night came on, and frequently in the night walked about by myself. . . . Oh, the everlasting love of God to my soul! When my torments were great, then was His love exceeding great. When all my hopes were gone, and I had nothing outwardly to help me, nor could I tell what to do, then, oh, then, I heard a voice which said, 'There is one, even Christ, that can speak to thy condition.'

"When I heard it, my heart did leap for joy. I saw that there was an ocean of darkness and death. Also an infinite ocean of light and love, which flowed over the ocean of darkness. In that, also, I saw the infinite love of God and I had great openings."

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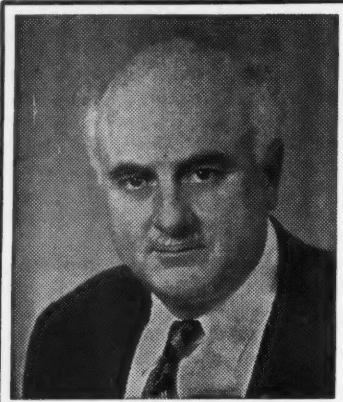
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THE PARABLES OF CHRIST

Introduction to a series of articles on the parabolic teachings of Christ by Dr. Gerald B. Winrod. Each article will be complete in itself ... but will also connect with the one before and the one following.

THE SCRIPTURAL definition of Parable, from the original text is, "to set side by side, a comparison." In practical usage, a parable is a narrative based on a familiar experience, having an application to spiritual life. The definition, "an earthly saying with a heavenly meaning," enjoys general acceptance.

A widely used Bible encyclopedia calls a parable, "a discourse expressed in figurative, poetical, or highly ornamented diction."

Jesus had good and sufficient reasons for using this method of teaching. Many of the great truths He came to reveal had to be clothed with word pictures because "the carnal mind" being at "enmity against God" lacks capacity for appropriating naked spiritual values. Necessity demanded that His messages be placed on shelves low enough for everyone to reach.

The New Testament parables of our Lord represent the highest development of this form of teaching. His utterances have never been surpassed for clarity and diction. "Never man spake like this man."

Matthew, Mark and Luke contain all of Christ's recorded parables. John has none, but does offer several allegories such as the "bread of life" (John 6:48), the "light of the world" (John 8:12), the "good shepherd" (John 10:1-16) and the "vine and the branches" (John 15:1-7).

The number of parables have been debated. Some place the figure as low as 27 and others up to 59, but the number most frequently mentioned seems to be 40, which bars fastidious divisions and subdivisions. There are

passages that contain parabolic germs, mere remarks whose thoughts were never expanded into finished narratives. These cannot be properly considered as parables.

The contents of the parables are in keeping with the localities where they were uttered. The Tares, Hidden Treasure, Drag Net, House of Sand, Soil and Sower, and the Mustard Seed were spoken during our Lord's Galilean ministry. The Rich Fool, Friend at Midnight, Barren Fig Tree, Prodigal Son, Great Supper, Rich Man and Lazarus, and Pharisee and the Publican were bracketed in the later Jerusalem and Judean ministry. But the parables have a universal meaning independent of the time and place of their first presentation.

Strictly speaking there are only two parables in the Old Testament, namely, Nathan's story of the poor man's one ewe lamb (II Samuel 12:1-14) and Isaiah's story of the unproductive vineyard (Isaiah 5:1-7).

There are a few allegories, similes and metaphors in the Old Testament sometimes classified as parables. The

assembly of trees to elect a king (Judges 9:8-15), the story of the thistle and the cedar (II Kings 14:9) and the riddle of Habakkuk (Habakkuk 2:6-8) belong in a category different from parables.

POSITIVE AND NEGATIVE

It was our Lord's aim when using parables to illustrate, prove and drive home to the heart of the hearer, some sacred truth by the power of analogy. He wished to uncover something His hearers needed to know.

"To lovers of truth," says one writer, "the things of earth are copies of the things in heaven." The force of the parable lies in the fact that there are consistent comparisons between the natural and the spiritual. As above so below.

Parables have a positive message to reveal truth.

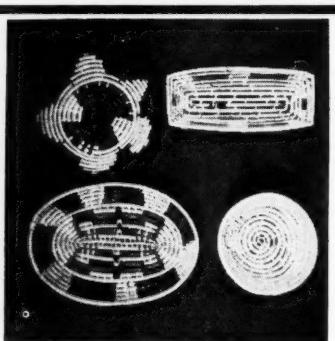
The intimate association of husband and wife, in normal wedlock, sets forth the mystery of Christ's relation to the elect who comprise His Church.

Christ is King over a kingdom of redeemed saints, and earthly monarchs and kingdoms are flimsy shadows of this immutable fact.

Uncultivated soil, bringing forth thorns and briers portrays the state of man's heart which if neglected, will bring forth evils that hurt and cut and gouge, comparable to these discordant things of nature.

Parables also have a negative message to conceal truth.

The writers of the three synoptic Gospels leave no doubt that the Sav-



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iour frequently used parables to withdraw knowledge from certain hearers while at the same time conveying enlightenment to others. Some were unworthy or unfit to receive sacred truth in parabolic vehicles. They would have trampled it under foot.

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand." Matthew 13:10, 11, 13.

"And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." Mark 4:11.

Truths were concealed from those who had not, by proper sympathy or previous instruction, the true key to hidden meanings. To such persons, the parable was a riddle or perhaps an entertaining tale.

By this method the divine Saviour could give to His disciples the deepest secrets of the Kingdom, while the cavalier, who would have abused the truth, heard without understanding. No pearls were cast before swine.

The Talmudic Pharisees were the principal offenders and enemies of the Christ. They often heard Him speak and tried repeatedly to twist His words into saying things not intended. Their hearts and minds were blinded by the accumulated writings of the rabbis embodied in that vicious document known as the Talmud. To them the parables were wholly abstruse.

Isaiah prophesied the depleted and depraved state of these people and Christ speaking of their inability to comprehend the meaning of His parables, referred to this prophecy. "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." Matthew 13:14-15.

Let it be noted that parables differ from fables, allegories, myths and proverbs. They are of a higher order.

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The Fable or short story, is not based on fact. The imagination of the author is permitted to run wild. Animals, plants and other members of the lower kingdoms, talk as if they were people. Shrewdness, prudence and sarcasm, rather than noble moral quality, are frequently attributed to them.

Parables, on the other hand, never jest about the human calamities or indulge in superficialities. They appeal to man's highest moral sensibilities and seek to awaken in him a divine consciousness and a sense of eternal responsibilities.

Perhaps the writer of fables cannot be accused of deliberately trying to deceive when he attributes reason and language to beasts and trees, yet the great Teacher admitted no such trifling with truth in His parables.

The Allegory is a symbolic narrative in which every detail has a meticulous and figurative meaning. Pilgrim's Progress is an example.

When an effort is made to allegorize the parables of Jesus, by looking for a hidden meaning in every point instead of emphasizing the central truth of the story, the interpreter finds himself in a labyrinth of detail. The effectiveness of the revelation is lost.

The student also observes that the allegory contains in itself the sources of interpretation. Nothing is required from the outside. No interpreter is needed. The allegory interprets itself as the story unfolds.

The Myth is an invented legend or story with no essential foundation in fact. It is a fantastic tale dealing with imaginary or superhuman beings. Mythological systems of thought were woven into a fabric of religious beliefs in ancient Greece and Rome, and had a damning effect upon the existing civilizations.

Parables differ from myths in many respects, one being that they are based upon bedrock realities of life rather than silly speculations. There were actual sowers and soil and fishermen and nets and talents and sheep and goats, to mention a few of the fundamental factors of Christ's parables.

The Proverb approaches more closely the parable than the fable, allegory or myth. A distinguishing feature is the condensation of the former. Pro-

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verbs come wrapped in small packages, narrowed down to a few words, whereas parables cannot be crammed since they invariably take in broad areas of truth.

THE PARABLES LISTED

The parables that await consideration in the months ahead are as follows (listed according to Name, Location and Subject):

Those recorded only in Matthew's Gospel.

Tares. Matthew 13:24-30. The judgment of good and evil.

Hidden Treasure. Matthew 13:44. The intrinsic value of the Gospel.

Pearl of Great Price. Matthew 13:45. The soul seeking salvation.

Drag Net. Matthew 13:47. The mixed character of Christendom.

Unmerciful Servant. Matthew 18:23-34. The sin of ingratitude.

Laborers in the Vineyard. Matthew 20:1-17. The rewards that accompany service.

Father and Two Sons. Matthew 21:28-32. The virtue of repentance.

Marriage of the King's Son. Matthew 22:1-14. The prerequisite of righteousness.

Ten Virgins. Matthew 25:1-13. The necessity of spiritual preparedness.

Talents. Matthew 25:14-30. The use of opportunities.

Sheep and Goats. Matthew 25:31-46. The final judgment.

Those recorded only in Mark's Gospel.

Growth of Seed. Mark 4:26-29. The mystery of spiritual growth.

Household Watching. Mark 13:34-36. The expectancy of Christ's return.

Those recorded only in Luke's Gospel.

Two Debtors. Luke 7:36-50. The gratitude of pardon from sin.

Good Samaritan. Luke 10:25-37. The glory of compassion.

Midnight Visitor. Luke 11:5-8. The effectiveness of persistent prayer.

Rich Fool. Luke 12:16-21. The proper evaluation of life.

Servants Watching. Luke 12:35-40. The return of Christ anticipated.

Steward on Trial. Luke 12:42-48. The trustworthy servants of Christ.

Barren Fig Tree. Luke 13:6-9. The dry up of rejected privileges.

Great Supper. Luke 14:16-24. The universality of God's Kingdom.

Tower and Warring King. Luke 14:28-33. The cost of serving Christ.

Lost Piece of Money. Luke 15:8-10. The joy of winning others to Christ.

Prodigal Son. Luke 15:11-32. The love of God for repentant sinners.

Unjust Steward. Luke 16:1-13. The importance of aggressive spiritual foresight.

Rich Man and Lazarus. Luke 16:19-31. The fact of an after life.

Master and Servant. Luke 17:7-10. The recompense of duty.

Importunate Widow. Luke 18:1-8. The value of importunity in prayer.

Pharisee and Publican. Luke 18:9-14. The grace of humility.

Pounds. Luke 19:12-27. The reward of diligence.

Those recorded in both Matthew and Luke.

Houses Built on Rock and Sand. Matthew 7:24. Luke 6:48. The importance of secure foundations.

Leaven. Matthew 13:33. Luke 13:20. The Kingdom's permeating influence.

Lost Sheep. Matthew 18:12. Luke 15:3-7. The joy of redeeming love.

Those recorded in Matthew, Mark and Luke.

Candle Under a Bushel. Matthew 5:15. Mark 4:21. Luke 8:16. The illumination of spiritual life.

New Cloth on an Old Garment. Matthew 9:16. Mark 2:21. Luke 5:36. The conflict between the old and new.

New Wine in Old Bottles. Matthew 9:17. Mark 2:22. Luke 5:37. The power of divine ferment.

The Sower. Matthew 13. Mark 4. Luke 8. The Christian's responsibility for production of spiritual grain.

Mustard Seed. Matthew 13:31. Mark 4:31. Luke 13:18. The growth of the Kingdom.

Vineyard and Husbandmen. Matthew 21:33. Mark 12:1. Luke 20:9. The rejection and persecution of Christ by Jews.

Fig Tree and Young Leaves. Matthew 24:32. Mark 13:28. Luke 21:29. The joy of Christian fruitfulness.

Total 40 ...

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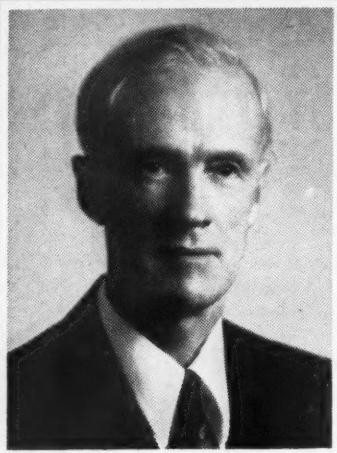
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LESLIE C. WARD

This month, The Defender proudly introduces Mr. Leslie C. Ward, active Christian layman and health specialist . . . founder and manager of the Pas-Cal Vitamin and Mineral Products Company, with headquarters at Altadena, California.

DR. ALEXIS CARREL says: "To live is not sufficient. We need also the joy of living. And the joy of living requires health. Yet few of us enjoy true health, or know how to acquire it. We think that health is merely a passive freedom from disease. We forget that it consists in an active vigor and self-reliance; that it is the exuberant flowering of life, which expresses itself in a unique aptitude for happiness."

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Can these essentials be obtained in everyday grocery store, meat market foods? Do our modern refined and denatured foods supply them? Can impoverished soil furnish rich sources of minerals? Do twentieth century eating habits serve to insulate our bodies against disease? The answer is No!

An authority on health subjects recently stated in a scientific journal: "The effect of preservatives and refining processes in food production has been to lessen the vitamins and essential salts, often with disastrous effect to growth, health and breeding power."

The American people are being fed food that has been processed, bleached, desiccated, canned, pickled, dried, boiled, baked, fried and "shot out of guns." Devitalized food is robbed of vital elements.

One may seem overfed and still be starved of real food required for a healthy body. Even emotional difficulties may be caused by vitamin malnutrition.

PAS-CAL PRODUCTS

Elsewhere in Scripture, the body is called a "tabernacle" — a figure of speech alluding to the transitory and temporary edifice, in which the spirit resides during one's earthly pilgrimage.

The body deserves and demands right care. Diet is important. If one insists on poisoning his flesh by wrong eating and drinking habits, he may expect to pay.

When Leslie C. Ward founded the Pas-Cal Vitamin and Mineral Products Company several years ago, it was with the primary objective of rendering health service, which to his way of thinking was also Christian service.

"I find much in Scripture," says Mr. Ward, "to support the idea that there is a divine purpose in man's present physical well-being, the same as the eternal state of his soul. God is concerned with both our here and hereafter."

Dr. Robert G. Lee says: "Our bodies are but dust, but they can bring praise to Him who created the human body and set the members in place as it pleased Him. Dull and tuneless in themselves, mere houses of clay which we lease for just a few summers and winters, they can be glorious harps on which the music of piety can be struck to heaven. Though often assaulted by disease, they can be channels through which the Divine shall become articulate. No matter what temptations assail or what difficulties surround us, we can glorify God in our mortal bodies if we will."

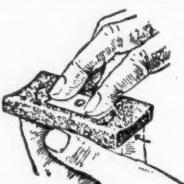


THE HEALTH company of which Mr. Ward is director, has its offices and mailing division high up among the foothills, on the slope of Mount Wilson with its famed 300-inch telescope.

From this center, "packages of health" pour forth in a steady stream, to every part of the United States and many faraway lands (packages like those described on the back page of this Defender).

Mr. Ward recently attended a religious convention at which one of the speakers told of having attended a missionary conference, a short time earlier, in Karuizawa, Japan. After the meeting, Mr. Ward asked if he knew a Rev. Tigert who resided in that city, explaining that Pas-Cal products were mailed to him regularly.

To which the visiting speaker replied: "Yes indeed, I know him. In



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fact I lived in his home while there and recall seeing Pas-Cal Vitamins on the table."

The Company has customers in Canada, Alaska, Mexico, Puerto Rico, Haiti, the Philippines, Japan, Korea, India, Venezuela, Paraguay, Liberia, Lebanon, Syria, Germany and Switzerland. One order has been received from behind the Iron Curtain.

Mr. Ward wrote a friend a few days ago as follows: "Shortly after my wife and I had decided that the Lord had so blessed us, that we should return double our stipulated 'tithe,' we arrived at the office one morning to be greeted by a fine looking Chinese Importer and Exporter and his wife. They had hired a chauffeur and limousine to drive them out from Los Angeles.

"They wished to consult us about having quantities of Pascalite manufactured especially for them and packaged under their label. This contact has since resulted in opening substantial trade channels in the Orient. The Lord will be debtor to no one!"

Webster's Dictionary says the word "Vitamin" stems from the Latin *Vita*, meaning life-giving, complex chemical substances found in minute quantities in natural foods and essential for good health, growth, vigor and general well-being of the body.

Another authority calls vitamins "a force that exercises total guardianship over nutritive processes by which inert food material is translated into human feeling, thought and action."

A "Mineral" is defined by Webster as any inorganic body of definite chemical composition found on the surface of, or in, the earth.

When the soil is normal as nature provided, plant life draws minerals from beneath the surface, for transporting through the kitchen to the living room table. But under existing conditions, an item may be purchased (for instance) at the market that resembles a carrot and be largely devoid of the mineral content nature originally intended.

Mr. Ward says: "This sensitive and delicate machine, the human body, to

function properly and produce energy, must have those materials which will supply the elements of which the body is made — oxygen, hydrogen, nitrogen, calcium, iron, carbon, iodine, potassium, phosphorus, manganese, cobalt, and others.

"Associated with the three major constituents of food — Protein, Fats and Carbohydrates, are the vitamins and minerals essential in the body metabolism. Some, as catalysts, aid in the chemical processes of cell building. Some help in utilizing the energy foods, and some of the minerals are a part of the cell structure itself.

"The mineral supply to the different organs are, no doubt, controlled by the different vitamins, thus the importance of having all the known vitamins in your supplement."



PAS-CAL products have earned the reputation of being among the very best in the nutritional field. The formulas were originally prepared by a doctor who was entrusted with the responsibility of rehabilitating released prisoners of World War Two. These men from prison detention camps were, in many instances, seriously starved and needed the very best care in matters pertaining to diet.

The knowledge and experience of this doctor has continued to be utilized by the Pas-Cal Company in developing its several products, two of which are being currently featured, "Pascalite" and the "Famous Dietary Supplement" (see page 32 of this Defender).

Pas-Cal offices receive a steady flow of appreciative letters, of which the following are typical excerpts:

From Mississippi: "Since I have been taking the dietary supplement, my health has been much better and I have not had a cold for several years."

From Wisconsin: "We have used three sets of Pas-Cal Vitamins, my wife and myself, and feel we have been greatly benefited through them."

From Pennsylvania: "I am deeply interested in the subject of nutrition, and I believe you have the very best food supplement on the market."

Mr. Ward speaks of "the long list of

ministers we have been able to help with Pas-Cal Vitamins, many of whom have thought so well of them, as to acquaint friends with their merits."

He mentions "the large number of missionaries who have been enabled to meet severe physical tests resulting from sub-standard living conditions, by the use of Pas-Cal products."

He mentions "mothers in frigid Alaska who, during pre-natal stages, needed extra food supplementation and received it from our vitamins and minerals."

He mentions "an elderly hymn writer, Indian children and orphans, a 70-year old woman on a ranch near Phoenix, who are symbols of thousands of others to whom we have been a source of blessing in the solution of physical problems."

"The rewards of our endeavors toward better health and greater enjoyment of God's blessings, extend infinitely beyond monetary considerations," says Mr. Ward.



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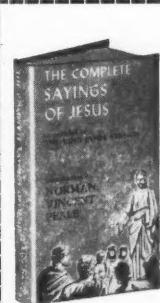
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OUR DAILY POISON

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The above picture shows a man in the act of putting inorganic fluorides in the water supply of a California city. It illustrates the precautions taken by those who handle the poisons.

GÖTHE is quoted as having said: "There is nothing more frightful than ignorance in action."

It is quite possible that in a broad interpretation, this statement is correct, but in a practical sense I consider malice in action even more frightful. It is with this thought in mind that I add my voice to the increasing clamor of protest against the completely un-American plot to fluoridate the water of American cities.

In order to avoid the confusion that I find even in excellent articles against this vile communistic plan, let me define the terms as I see them. These definitions may not be currently used in the language of science, but I think they should be the basis of a very necessary distinction.

To me, Fluorine is the chemical as found in nature, always in combination with calcium. Fluoride is the raw synthetic chemical without the protective calcium which the Creator set as a guard over this violent element. To me, the "N" in fluorine signifies "nature." The "D" in fluoride signifies "death." This makes the distinction easy to remember.

This article appeared in substance originally in our local newspaper, the Geneseo Illinois Republic. It was written

THE CRIME OF FLUORIDATION

REV. LYLE F. SHEEN
ST. MALACHY'S PARISH
GENESEO, ILLINOIS

To us laymen, the American Medical Association has ceased to be either Medical or American. If this be true, then the only word left is "Association" and that too should be dissolved. Honest, God-fearing doctors have always been held in great respect and affection by the American people, but what now, if they have sold their honor for a mess of poisoned porridge?

What do we mean by the term Fluoridation of Water?

We mean the injection into the city water supplies of sodium fluoride (or a variation) for the alleged purpose of helping to prevent cavities in the teeth of very young children. The fluoridators have no proof beyond their own torrents of words and statistics. What they say is science, and all objections are drivel!

Fluoridators allege that sodium fluoride, injected into the water supply will help prevent cavities in the teeth of children under ten years.

Fluoridators allege that sodium fluoride, an acknowledged poison in itself, is not poisonous in small amounts, but helpful to teeth.

I deny both statements absolutely.

WATER AND FOOD POISONING

First Allegation: Fluoride helps teeth.

Sodium fluoride is a violent, metallic, inorganic, synthetic poison, and no human power or human flood of words can change it. Consider the word "inorganic." By that we mean it does not belong in an organ of the human body.

For some six thousand years of human history, the original plan of Almighty God, Who designed and created the human race, has been accepted and practiced with reasonable success. Namely, the elements of food for the human body have always been either a plant or an animal, never a raw chemical.

Food plants grow in the fertile soil. We, and animals, may eat the plants and maintain health. We also eat the animals. But we never eat the soil! This includes everything taken from it. Salt is a condiment, not an essential food.

Certain minerals are absolutely essential to human life. But they must be processed by a plant before they

ten at the request of citizens who were outraged by the injection of sodium fluoride into the drinking water of the city, without their permission or even knowledge. Regardless of claims made for the merits of the program, we maintain that the procedure was illegal, immoral and irresponsible. It was the typical procedure of all totalitarian nations, past and present.

FALSE CLAIMS

Fluoridation of city water supplies did not originate with doctors or dentists, but politicians and business men. How the medical and dental professions became fouled up with this dirty business is another story. There are some 30,000 men in America who boast the degree of M.D. To most of us laymen, this means Medical Doctor. Also, Merciful Deliverer, and Man of Distinction.

But as one small voice, I would take this opportunity to warn about 79,500 of these men that if they persist in giving the weight of their science and personal honor to the nefarious business of poisoning American citizens, their degree may yet come to signify "Merchant of Disease," "Moral Degenerate," even "Mental Defective."

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can become a functioning part of the human body. This is also true of animal life. And no man will dare question the wisdom of the Almighty if he values his soul. Man himself is divine revelation, and so is his food.

A grain of wheat or rice is divine revelation and a person who interprets divine wisdom through a flour mill that eliminates almost all vitamins and minerals, and embalms the residue, assumes that he is wiser than his Creator. Yet, this is our situation today.

About 98 people of every 100 in America are trying to keep alive on refined, embalmed foods in the cereal line. They would be better off if they ate no bread at all. The same is true of refined sugar and rice. Fortunately, cattle and hogs cannot live on refined foods, and humans get some true nourishment by eating animals which are protected by instinct.

Animals, wild and domestic, seem to have very little tooth trouble. "Clean as a hound's tooth" has become axiomatic. Lions and tigers are feared because of their excellent incisors.

But, lo, the poor human child — he must have mixed in his drinking water one of the most violent poisons known to man; one for which there is no known antidote; one which will destroy the very glass in which it is served; one which is currently destroying the windshields of automobiles; one which eats up the city water mains and all other elements except oxygen!

FLUORIDE, A MURDERER

Fluoridators maintain that it is lack of fluoride in the teeth that causes dental cavities. This assertion might be safely made in areas where people cannot read. I have learned to read, and I have abundant material from universities in the southwestern states, and the evidence is entirely against this claim.

One of the most forceful documents I have ever read is a letter from Dr. George W. Heard, D.D.S., a practicing dentist in Hereford, Texas. His city has an abundant supply of fluoride in its water, and yet the children have about the same incidence of dental decay as those in other cities which do not have any at all. They also have organic fluoride in the foods grown in

that area, but even this does not prevent decay.

Moreover, there is ample evidence that fluoride is not an essential element of the human body under any circumstances. It is an important element in the life of the soil itself, in preparing plant food for plants only.

Not even natural fluoride will prevent cavities! And who will be so idiotic as to maintain that inorganic, poisonous fluoride can turn the trick? Who? The answer to this question is not really *who*, but *why*.

I am not a professional chemist, but I am a professional thinker and believer. Since we must believe someone, I prefer to accept the authority of men whose believed thoughts agree with the ideas I obtained by personal knowledge. In this connection, I believe the statement of Charles Brusch, M.D., of Cambridge, Massachusetts, who says: "Sodium fluoride is an inorganic, protoplasmic poison, for which no true medical acceptance has ever been expressed."

A poison is an element that cannot be useful to the human organism, but is essentially destructive. Fluoride satisfies this definition completely. Even fluoride, in nature, is harmful to the body of a human or an animal, and yet this substance gave the commercial chemists their sophistic argument. But fluoride, the raw chemical, is from ten to fifty times as harmful.

In nature, fluoride is never alone, but always in combination with calcium, like a policeman holding a murderer's hands behind him. However, the water poisoners still persist in injecting one part per million of fluoride, which is about the percentage found in nature.

That means that they put in artificially, from ten to fifty times as much as the natural incidence. Also, in most instances, they inject it directly into the water mains, for there is no reservoir, which makes it easily possible for a consumer to draw out a concentrated dose. This does not give the victim even a sporting chance.

In cities where fluoridators are clever enough to cover their villainy, they warn those with kidney or liver disorders, heart ailments, nervous trouble, or who have ever had polio, not to drink the stuff. Sensing the danger of

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damage suits, they shrewdly disclaim responsibility. This is an open admission that the material is poison and will show up immediately in those of weak constitution.

WORSE THAN ARSENIC

Second Allegation: In small amounts fluoriDe is not poisonous.

This statement will not pass through a logical mind. In small amounts it is still a small amount of poison. And it is the kind of poison which remains in the body.

This small amount does a small amount of damage, which the system can tolerate for a time. But continued for long, even the victim soon realizes there is trouble. You cannot drown in a drop of water, but a drop is just as much watery as is the ocean.

I have on my desk a can of fluoriDe, such as anyone can obtain at a drug store. It is plainly labelled "poison" and carries the skull and crossbones, as required by law.

The Iowa State College of Agriculture and Mechanical Arts warns: "Its greatest disadvantage is that it is poisonous to man and animals, but when directions are carefully followed no fatalities have occurred to stock, eating medicated foods."

Also, directions warn not to give it to pregnant sows, or sick pigs. Veterinarians are humane enough, being also good business men, to warn farmers that sodium fluoriDe will cause animal abortion, and even death. Are medical doctors equally considerate of pregnant women and sick people? So far as I am able to learn, the American Medical Association has given no such instructions.

Dictionary definition: "Fluoride, an element of the chlorine family isolated as a pungent, corrosive, pale greenish yellow gas. It combines with every element except oxygen."

It is the most powerfully reactive element known. It decomposes all organic solvents with violence, and also decomposes water. The vapor of fluoriDe, even when highly diluted, is extremely injurious to the respiratory tract. It is far worse than arsenic to the body.

(The man who puts the stuff in the hopper of the stainless steel fluoridating machine must wear a mask, rubber

gloves and boots. See picture in the heading of this article.)

Notwithstanding the fact that fluoriNe is found in the teeth, bones and most tissues, it is not a normal or necessary element of the human body. It exists in the body as an invading poison, and its presence in any amount is detrimental to the economy of the body as a whole, and certain tissues in particular. Nerves primarily suffer.

COMMUNIST USE

Sodium fluoriDe in the water supply is used in Communist countries to keep people in subjection. It attacks the nervous system, producing a dullness of mind, and a weird sense of weariness. It has been used in asylums to keep patients quiet, and in circuses to keep beasts tame. Years ago it was used to cause abortion. It would not only prevent caries in the teeth of children; it would prevent children completely!

J. Edgar Hoover, chief of the Federal Bureau of Investigation, in a nationwide statement against possible sabotage, warned us of the "poisoning of water supplies." He no doubt referred to traitors who would furnish their own poison and dump it into reservoirs.

Adoption of fluoridation provides our enemies with a perfect weapon. A turn of a valve and the city is at their mercy. Why should Communists spend men and money to conquer us, if they can persuade us to commit suicide? The men who push this cruel practice may not be themselves Communists, but what is the difference if they accomplish the same thing? Communists at least admit that they are trying to wreck our once great nation.

What about the soft metals, lead and copper that compose much of the plumbing systems, heating pipes, water heaters, radiators embedded in plaster, etc.? Lead and copper are dissolved into the water by the fluoriDe. (Our bodies are full of "pipes" and they are even softer than copper.)

Only a few years ago American doctors spent large sums to defeat socialized medicine. How is it that today, they risk their lives, fortunes and sacred honor to promote Communized Medicine? If fluoriDe is medicine, we have mass medication, compulsory at that. But since it is not medicine, but poison, we have mass poisoning. And

promoted by the alleged guardians of our health! To me the procedure has all the elements of a nightmare in a madhouse.

The law which punishes with ten years in prison and a fine, anyone who "puts poison into a well, spring, or reservoir of water" is still on the books. I have never heard of it being repealed. What then has happened to law enforcement in America?

By divine and civil law, the act of shortening human life as little as *ten minutes* is classed as murder. Scientists worthy of the name insist that fluoridation of drinking water can shorten life by *ten years*.

Why do newspapers refuse to print material that carries any real argument against fluoridation? Do we have freedom of the press? Is not the blackmail of editors immoral?

In the days of law and order, doctors did not medicate patients without their permission, real or presumed. Has that changed? According to the moral law, a doctor may not experiment unnecessarily with a patient. It could be murder. A patient is not permitted to allow an experiment. This might be suicide.

What has happened to our Constitution and Bill of Rights, which formerly allowed a man to decide for himself whether he should die by violence or naturally? Even Hamlet knew that the "Almighty has fixed His canon against self-slaughter."

In conclusion, let me say that a 500 page book would not contain all the objections in detail, to this hideous attack upon the health of Americans, made by the fluoridators. There is so little health left, due to refining of foods, sterilizing and poisoning of foods with sprays, that few could pass a microscopic health examination. Rotten teeth are all the proof a good doctor or dentist needs of poor health.

Until the American Medical Association moves against the processing of foods in real earnest, M.D. will signify Miserable Diet, the source of so much "unearned income."

I know my words will cause enmity — they already have done so. But my concern is not primarily with men, but God. John the Baptist had his head cut off for less, but what wonderful company to be in on judgment day!

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THE LIQUOR TAX BUDGET

DR. SAM MORRIS
OKLAHOMA CITY, OKLAHOMA

THE MOST COMMON argument offered in justification of legalizing the manufacture and sale of alcoholic beverages is to get the revenue.

Every farmer knows that the money he receives for the sale of his cattle, poultry and farm products is not all profit. Before he can talk of profits he must deduct expenses incurred in operating the farm.

Every store operator knows that the money he rings up in his cash register does not represent profit. He too must deduct expenses incurred by the operation of the business.

And in this liquor tax transaction by the government there is a debit side as well as a credit side. If a man drinks and becomes worthless, can't hold a job, turns out to be a bum, and the community or state or federal relief agency has to step in and take care of children left destitute by that liquor wrecked father, then the cost of caring for those dependents constitutes a debit side of the liquor tax budget and must be charged against the liquor revenues before a profit can be realized.

If a man because of drinking commits some tragic crime that costs the state or federal government 25 or 30 thousand dollars, as is often the case, then the cost of that crime must be deducted from the liquor taxes before a profit can be realized.

If a drinker, as a result of his drinking, is unable to work, is less efficient, or causes an accident in the plant where he works then the resultant loss must be deducted before tax profits can be realized.

If, as a result of his drinking, a driv-

er wrecks his and other people's cars and kills people, the cost of that accident must be deducted before any profit can be claimed from the sale of liquor and the taxes computed.

Liquor taxes, federal, state and local average about three and a half billion dollars annually. Crime costs the nation 20-billions annually and at least one-fourth is caused by the flow of liquor. That alone wipes out any tax profit.

Liquor involved traffic slaughter kills 10,000 annually, wounds another 300,000 and causes property damage and liability losses in excess of one and a quarter billion dollars. Alcoholism in industry causes over a billion dollars in industrial losses each year.

In 1943 Massachusetts officials appointed a special committee to make a survey of the liquor situation in that state. They spent two years and filed their report in 1945. It is a matter of record. The committee found that the flow of liquor through Massachusetts produced for the state some 13-million dollars in liquor tax revenues. But that same flow of liquor produced a 60-million dollar financial loss and burden upon the state in the form of crime, traffic accidents, hospital cases and dependent families caused by drink. In other words it costs the state 60-million to take in 13-million.

Pontiac, Michigan had a similar committee survey of the liquor situation in that city. They found that while it produced some 17-thousand dollars annually for the city in the form of license fees and liquor revenues it caused a burden of 250-thousand dollars to take care of the hospital cases,

traffic accidents, crime and dependent families. Not a very profitable operation for the people of that city.

On August 2, 1950 at the Loma Linda Conference on Alcoholism, the State Public Health Director of California, Mr. W. L. Halverson, stated that California received 24 and one-half million dollars annually in liquor tax revenue but that it was costing the state 280-million dollars in crime, highway accidents, charity hospital cases, dependent families, and industrial accidents caused by liquor. The state took in twenty-four and one-half million dollars from the flow of liquor in the form of taxes but the state paid out 280-million dollars to take care of the results of the flow of that liquor through the state.

How long would you operate a farm, a dairy, a store, or any other business that cost \$280. to take in \$24.50?

The liquor tax budget can't be balanced in terms of dollars. Then when we take into consideration the cost in the terms of human suffering, domestic tragedy, mental anguish and spiritual damnation the loss is infinitely greater.

Evangeline Booth, who with her Salvation Army, went around the world gathering up the human wreckage from streets and gutters never spoke truer words than when she declared:

"Drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisonous scourge that ever swept its death dealing waves across the world."

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Nutritionists tell us that most people don't eat enough vegetables, especially the green, leafy kind that build up strong bodies because they are rich in calcium and blood building iron. Authoritative surveys indicate that fully 85% of this country's people are probably suffering from calcium deficiency. This may be a clue to why your health is not all it should be — and what you can do about it.

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DEFENDING BILLY GRAHAM

DR. W. T. WATSON
PRESIDENT TRINITY COLLEGE
CLEARWATER, FLORIDA

STRANGE religious bedfellows were the Pharisees and Sadducees in the days of our Lord. In doctrine and preachments, they were poles apart; but in opposing the work of Christ, they met on common ground and spoke in unison as if the voice of one.

The Pharisees were staunch contenders for the laws and precepts of their religion. They boasted that they believed in miracles. They piously paraded their religion. Such displays were conspicuously displayed before the public on the streets and in meeting places. Their eyes were blind to their own hypocrisy.

The Sadducees were different. Yet, they were proud and boastful. boastful that they did not believe in the "faith of their fathers." They were the intellectuals. Their philosophy was that of naturalism. Supernaturalism had no place in their reasoning. They were bitter enemies of the Pharisees. Neither did the Pharisees lose any love on them. Jerusalem was the seat of their operations.

These two sects were united heart and hand in opposing the work of Christ. Their combined opposition inspired by religious bigotry and unbelief made them the common foe of Christ and His ministry. Knowing their hearts, our Lord rebuked them.

There is a modern counterpart. The scene is not in Jerusalem but New York. The modern sects are some fundamentalists (not many), and the skeptical modernists.

One boasts of his faith and doctrine. The other boasts of his unbelief in the miraculous and denies the supernatural in the Christian faith. While widely separated in beliefs, yet they have, un-

consciously or otherwise, become one and the same in opposing Dr. Billy Graham in the New York Crusade to win souls for Christ.

The class referred to as "some fundamentalists" is not to be confused with the majority of fundamental evangelical leaders. Through the years, their preaching and writings have been a mighty force in preserving Evangelical Christianity. There are many yet among us who belong to this group, and may "our tribe increase."

Some seem to think that our Lord should have said, "Go ye into all the world and preach the Gospel to every creature, except the modernist." Some would consider it a tragedy for a modernist to sit on the front seat or on a platform in a Graham Crusade and hear the real Gospel preached. That is exactly what has happened. Many preachers have changed their lives and preaching because of the fundamental evangelical message of Dr. Graham. Neither the fundamentalist nor the modernists dictate to Dr. Graham what he is to preach.

He really needs no defense. His works speak for themselves. His dynamic preaching of the Gospel of Christ, his great soul-saving crusades in America and throughout the world, his method of exalting Christ, and the visible manifestations of the blessing of Christ upon his ministry should be enough to

convince the most skeptical that his ministry has the approval of the Lord.

PUERILE CRITICISMS

His critics fear that, by Dr. Graham accepting the sponsorship of United Churches, there may be a modernist among them. One critic writes, in a book that bears his name, that he would preach anywhere, under any sponsorship, if they would allow him to preach the Gospel. This privilege he reserves for himself but not for others.

For Dr. Graham to advise the converts to attend the church of their choice, is wrong according to some. It should be remembered that Dr. Graham is human, and God alone knows where each Christian should live and serve.

In their frantic efforts to find something to criticize, they fear that someone who is not a Christian might give some financial support. Since when did they announce in their service, before passing the plates "all sinners keep your pocket books closed while we take up a saintly offering."

They seem to think he is personally responsible for the actions of each person who may attend a banquet where he speaks. When he is misquoted, the "modern Pharisees" refuse to accept the correction or explanation. No one is so blind as the one who refuses to see.

God's mighty men through the ages had their critics. Let it be remembered, without exception, every great reformer and evangelist had opposition from religious critics. The hurt is all the more when injured "in the house of your friends."

Pious religious critics centered their attacks upon John and Charles Wesley, also John Knox and George Whitfield. Churches closed to them. The outstretched branches of the trees of the forest became the roof of their open air cathedrals. Often a tombstone became a pulpit. Jonathan Edwards also suffered from religious critics, but God used him. The same was true with Billy Sunday.

How does Dr. Graham feel towards his critics? It is only natural to assume that he is hurt deeply when professed Christians who should be rejoicing in the salvation of souls find joy in condemning his efforts to take the Gospel to the lost. He finds solace in the Word.

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Recently the writer was with him on a long train trip, and Dr. Graham had just received a book from his wife. She had written out several Scriptures in long hand on the Bible way to deal with critics. Billy read these references over and over as he commented on them.

It is said that a certain Quaker was asked what he did with his enemies. He replied, "I kill them with love." This seems to be the weapon used by Dr. Graham. It is true, there are some who "die hard." His love for them appears to be real. He prays for his critics, especially the religious ones. He is sorry for them. They lose more than they gain.

No one appreciates friends more than Billy Graham. He likes to make friends. He has a great heart of love for all. His very countenance radiates friendliness.

CONSTRUCTIVE METHODS

This man, who has preached face to face to more people than any one man in the history of the church, is too busy rebuilding broken down walls to come down to deal with every Sanballat. Nehemiah said, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

Dr. Graham's call and commission is to "preach the Gospel" and to make Christ known. He preaches not a negative but a positive Gospel. A wise and good doctor, with a tried and proven sure cure remedy, is too busy ministering to the sick and dying, to divert his time and energy to answer his critics at the expense of dying patients.

Prayer is the basic fact in the success of the Graham Crusades. In every city where crusades are conducted, thousands of cottage prayer meetings are conducted. Dr. Graham well knows that revivals are not "worked up," but "prayed down."

The writer was present with Dr. Graham when an offer was made to underwrite any and all deficits of his crusades, radio and film ministry. His reply was: "I cannot accept it. My work is a spiritual work. I receive thousands of letters each week, and in almost every letter they tell me they

are praying for me. They would not feel the necessity to pray. Without their prayerful support, my ministry would take a nose dive."

Read what Dr. Graham recently stated at Trinity College in Clearwater, Florida, his Alma Mater, as he requested prayer for the New York Crusade:

"I know that everybody in New York is not going to be saved. We know that the great majority is lost. Wide is the gate and broad is the way and many there be that go in theret. But God may be in these latter times calling out a people for His name, and I believe that my job is just to stand in the entrance to the gate of the Kingdom and say, 'enter in, enter in, enter in.'

"I am not a scholar; I am not a great preacher. I just stand and say come on and receive Christ, and the Holy Spirit picks them up here, and picks them up there, and brings them to the Saviour.

"We need your prayers, and I hope that if you have ever held on to the Lord for anything in your life, you will hold on for New York. We cannot do it. Our organization cannot do it. I believe the bones and the sinew and the flesh is there. The organization is the finest we have ever had. Now we must have the breath of God in these bones, and see them rise up and walk and live, and we could see spiritual awakening."

Dr. Graham's dependence upon God, his appreciation of his praying friends, his spirit of humility, his passionate love for souls, his courageous preaching of the Gospel and his faith in "attempting great things for God," have endeared him to the hearts of millions at home and abroad.

In closing, I wish to urge every Bible-believing Christian who reads these words to pray for Dr. Graham and his great soul-winning campaigns. Our country and the world has never so much needed a tidal wave of evangelism to probe the conscience and to save souls from the darkness of eternal night.

Methods may vary, but the message of the Gospel is immutable. No Christian need fear or have the least anxiety about Dr. Graham always being loyal to this message. It is in his very blood, his soul and heart.

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AN ATHEIST'S HEART BREAKS

"While I was away on a Missionary tour," writes a Gospel worker of the American Mission to Greeks, "my wife told me she had gone to call on the president of our village who was seriously ill. Although we all knew that he was an atheist, my wife dared to talk to him about his soul. He listened to her and seemed to drink in her words. Suddenly my wife burst into tears. His heart of stone broke.

"The strange words he had heard touched his soul. He immediately asked his wife to help him get on his knees and pray — for the first time in his life! When my wife was ready to leave, he warmly pressed her hand and assured her they would meet in heaven. A few days afterward he passed away."

Our missionaries endure privations, persecution and long hours of labor, but it all seems worthwhile when it results in souls being won to Christ. What really hurts is not to be able to travel as extensively as possible to tell the Good News, or not to have enough New Testaments to place in the hand of every spiritually thirsting soul who asks for one. As one old lady who came to Christ recently said, "I might have died without hearing of Him."

Your gifts for missionary work and Scripture distribution help to supply this lack and result in many souls coming to know Christ who might have died without this knowledge. For only \$1.00 you can provide a Greek Bible and 4 New Testaments, or with any amount up to \$50 a month you can help to support a native worker regularly. The results will count for eternity. You may have your own missionary assigned to you to pray and give for, and from whom to receive reports.

Just write to the American Mission to Greeks, Inc., the Rev. Spiros Zodhiates, General Secretary, Dept. DF, P.O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ontario.)

APPLES OF GOLD

DOWN in their hearts wise men know this truth: that the only way to help yourself is to help others.

—Elbert Hubbard.

He that prayeth for another is heard for himself.

A brook would lose its song if it had no rocks. All sunshine makes a desert.

Sincerity and truth are the basis of every virtue.

—Confucius.

Take responsibility on your shoulders and it will leave no room for chips.

He who cannot forgive others breaks the bridge over which he must pass himself.

We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light.

If you don't believe in cooperation, observe what happens when one of the wheels comes off the wagon.

Every time you turn green with envy you are ripe for trouble.

When the only scraps are those brushed off the dining room table, it's a happy home.

All that is necessary for the triumph of evil is that good men do nothing.

—Edmund Burke.

A little oil of courtesy will save a lot of friction.

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One way to keep from losing your shirt is to keep the sleeves rolled up.

It is not what we preach but what we practice that makes us Christians.

None have less praise than those who seek it most.

Some people develop eyestrain by looking for trouble.

Hardship and opposition are the native soil of manhood and self-reliance.

To look around is to be distressed. To look within is to be depressed. To look to Christ is to be blessed.

Remember the steam kettle — although up to its neck in hot water, it continues to sing.

Blessed is the man who is too busy to worry in the daytime and too tired to lie awake at night.

Surmounting difficulties makes heroes.

The longer one carries a grrouch the heavier it becomes.

Wells of joy are often dug with the spade of sorrow.

Happy is the man who can set his miseries to music and then sing them into oblivion.

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When you dig another out of his troubles, you find a place to bury your own.

I complained because I had no shoes until I met a man who had no feet.

A great ship asks deep waters.

Where there is a will, there is a way.

Imaginary troubles become real by telling them too often.

There are hopes for all our fears; There are smiles for all our tears.

You always lose when you quit trying in trying times.

It is a mistaken idea that greatness and great success mean the same thing.

When thou hast thanked thy God for every blessing sent, what time will then remain for murmurs of lament?

A sun-dial standing upon the pier in Brighton, England, bears these hopeful words: "Tis always morning somewhere in the world."

An unappreciative person will complain about the thorns instead of commending the fragrance of the rose.

Some folk think they are bearing their cross when they are only putting up with themselves.

A strong man will exercise restraint when he gains the advantage over an adversary.

HEARTACHES?

Over broken homes? Over lost relatives and friends? Send a personal Soul Winner and Counsellor. Write Missionary Evangelist, 1220 Lipan St., Denver 4, Colorado.

EDITORIALS

ARAB REFUGEES

UPON THE ARRIVAL of Vice President Nixon from his African visit, during which travels he also acquainted himself with the Arabs and their problems, he announced that the most important adjustment demanded by the Israeli-Arab problem was a fair and equitable solution of the tragic situation of the almost a million Arab refugees now barely existing in the Gaza Strip and adjoining territory.

These are the people that were forcibly driven out by the United Nations mandate, setting up the new nation of Israeli. Many were killed. Many starved to death. Thousands are on the brink of starvation today.

Little children who are not in the least responsible for any wrong-doing in the unhappy relationship of Israeli and the Arabs are underfed and deprived of practically all the advantages of life.

To charge up to some "plan of God" this un-Christian and un-civilized treatment of these almost a million refugees is within itself monstrous. While the United States is scattering money in all directions and complaining because some nations hesitate to accept our bounty, it appears strange that our generous politicians should hesitate about financing some honorable and humanitarian adjustment of the Arab refugee question.

The most shameful reports now current are to the effect that our politicians hesitate in relieving the suffering of the Arabs, lest they incur the wrath of the Zionists who now dominate Israeli.

I agree with Mr. Nixon that the vexing question of the middle East will never be solved until the right answer is found to the refugee situation and an honorable and humanitarian adjust-

ment of the wrongs that have been committed arrived at. Those wrongs must be righted.

—Dr. Bob Shuler.

NIXON'S CHANCES

STEWART ALSOP, Washington newspaper columnist, chose the middle of June as a time to write and circulate one of the most derogatory articles so far put out against Vice President Nixon.

In evaluating its contents (and for that matter everything Alsop writes), one should bear in mind that he always follows the extreme leftist Zionist line — which is another way for saying that he circulates what wealthy international Jewry wishes circulated.

The same is true with regard to Drew Pearson. That these two experts in smear technique, are these days taking pot shots at Richard Nixon, speaks volumes.

Coupled with the fact that abuse is being heaped upon him from Jewish sources generally, according to an obvious pattern, it means that Zionists are determined he shall not be elected President Eisenhower's successor.

Jewish opposition has been for decades, a terror to American politicians. But this fear has become in a measure mitigated since the last national election, when the Eisenhower-Nixon ticket won, despite everything the Jews were able to do through press and radio, at home and abroad.

ZIONISTS SLIPPING

INCREDIBLE as it seems, the mighty Zionist organization has lost, at least momentarily, some of its grip on its foundling, the United Nations.

It has not been able to swing the

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vote of the United Nations on issues favoring Israel in the Middle East.

For some time Jewish newspapers which favor Zionism over Communism (at points where the strategy of Zionism conflicts with that of Communism) have been attacking the United Nations.

The fabulously powerful Zionist leader, who also has been such a great influence benefiting the Moscow Communist movement, ex-Senator Herbert Lehman, is currently leading the attack. In the Los Angeles B'nai B'rith messenger of May 3, 1957, international banker Lehman called the United Nations "unmoral" for its refusal to knuckle under to Israeli pressure in the recent crisis following the seizure of the Suez Canal by Egypt and the invasion of Egypt by the Jewish, British and French armies.

The B'nai B'rith Messenger quoted Lehman in its banner story on page one:

"A charge that many statesmen of the Western world are guilty of 'unmoral means and unmoral policies' in their efforts to promote peace in the Middle East and other areas was made here today by former U. S. Senator Herbert H. Lehman of New York."

The attack on the United Nations by the outstanding leaders of Zionist Jewry is a milestone which I had hardly expected to live to see.

It does not mean that the Jews have completely lost out in the United Nations. They founded almost all of the bureaus of the United Nations; they inspired the original concept of world government itself. They own the body of the soulless UNESCO. They swarm like flies in and out of all the United Nations bureaus.

—Major Robert H. Williams

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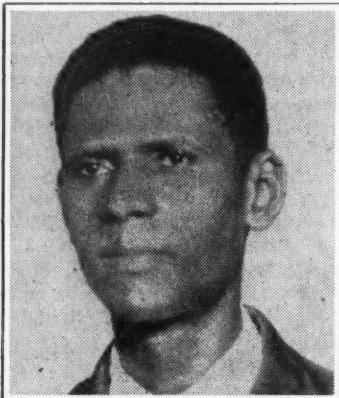
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FOREIGN MISSIONS

DOMINICAN REPUBLIC MISSIONS



REV. COBLES VALDESPINA

THE GOOD MAN whose picture appears above, was last month appointed Superintendent of Defender foreign missionary work in the Dominican Republic. He has been for ten years pastor of the Defender Church, in the city of Puerto Plata (on the northern edge of the Island). His predecessor, Rev. A. A. Smester, recently moved to the United States, locating in the Latin section of New York.

Cobles Valdespina is a loyal and faithful servant of Christ. He realizes fully the importance of his new duties and responsibilities ... and when Dr. Winrod was in the Dominican Republic a few weeks ago, expressed himself as follows:

"Please ask the Defender Family to pray for me and my associates during the days that lie ahead. I do not feel equal to the task, and dare not undertake it except on my knees. We look back upon ten years of work which has resulted in the salvation of many souls, and we face the future with confidence. Amen."

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LEFTISTS ATTACK DOMINICAN REPUBLIC

The Government of the Dominican Republic is being these days attacked in American newspapers and magazines by leftist writers, who are experts in psychological warfare and smear propaganda. Drew Pearson seems to be more vicious than others. Much is being said about the so-called "Galindez Case."

Mr. Russell Maguire, owner and editor of the American Mercury Magazine, being convinced that pro-Communist groups wish to see the anti-Communist Government of our friendly Caribbean neighbor destroyed, made an investigation and published the following article (an abridgment) in the June issue of his magazine.

THE LAST few months have witnessed one of the most obscene performances ever staged by our "Liberal" exhibitionists.

Briefly stated, it has been the attempted journalistic lynching by a part of the American press of General Rafael L. Trujillo, first citizen of the Dominican Republic. It has been the sorry attempt by a tight little handful of professional American "Liberals" to destroy the man who is the pivot of American military security in the vital Caribbean area.

That the familiar crew of professional "Liberals" should attach themselves to the anti-Trujillo cause is understandable. What is disquieting is that they have been joined in this lynching party by some of our most respectable national publications, whose editors should know better.

Carrying the gonfalon in this incident has been the pontifical New York Times, idea fount of all the host of American eggheads. Scarcely a day passes that the Times does not confront its readers with a new anti-Trujillo editorial or newsstory. But the Times has lots of company. Such mass circulation magazines as Life, Look and, on a more starchy level, Harpers, have joined in the chorus.

This is not the first time that the "Liberal" hue and cry has been unleashed against Trujillo. Actually, it is

the third full-dress drive. The first was in 1937 at the time of the so-called Haitian border incident. The second was between 1947 and 1949 when the Communist-organized "Caribbean Legion" actually attempted an armed invasion of the Dominican Republic, to the applause of the Leftist intelligentsia in the United States. Both of these attempts followed the pattern of a spot-lighting of some alleged wrong in the Dominican Republic and then, by a trick of transference, indicting General Trujillo himself as an ally unacceptable to the American people. Both these attempts, which had wide press support at the time, failed dismally.

Now the smear drive is being ventured again. This time the enemies of Trujillo have a full-rigged mystery story to aid their approach to American editors. This is the so-called Galindez case.

The final chapter of the Galindez disappearance has not yet been written but enough is now known to indicate that in Jesus de Galindez we are not dealing with a martyr. The facts which have been brought to light suggest that we may be dealing with a simple case of voluntary personal disappearance.

★ ★ ★

GALINDEZ, a lecturer at Columbia University and a writer of tracts against Trujillo, dropped out of sight in New York on March 12, 1956. No witness, who has appeared in the investigation, has seen him since that day.

Because Galindez was known to be writing a book against Trujillo, the Left-Wing elements which he had cultivated since coming to New York, set up an immediate cry of "murder." The allegations took absurd forms.

One accuser, Nicholas Silfa, who

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has since been arrested in New York for alleged illegal practice of dentistry, caused a three-day sensation in the press by declaring that he had information that Galindez had been burnt alive in the furnace of the Dominican Line freighter, Fundacion, then in the New York port. When the New York Police Department investigated the charge, they discovered that the mouths of the three boilers on the Fundacion were so narrow that a man's body could not be pushed in. The story back-fired.

Then it was alleged solemnly, by New York Trujillo-baiters, that Trujillo feared the 750 page book, "The Era of Trujillo" which Galindez was hawking around the New York publishing houses, and that he had been done away with by Dominican agents to stop the book. General Trujillo himself nailed this one when he revealed that he had already had an opportunity to stop the book and had rejected it.

Before offering it for publication, it appears, a go-between for Galindez had approached representatives of the Dominican Government and offered to kill the book provided the Dominican Government paid consolation money in the amount of \$25,000. The Dominicans had refused this, and Galindez then offered the book to New York publishers. The individual who acted as Galindez intermediary in this sordid transaction made a public statement divulging the episode to the New York World Telegram.

And then a bombshell dropped on the case. The enterprising New York Herald Tribune discovered that Galindez had been living a double life. By day a \$300-a-month lecturer at Columbia, away from his classes he had been conducting a lucrative money-raising drive for the so-called Basque Government-in-Exile, which is resisting Franco in Spain. He was a registered agent of that body.

Since 1949, he had reported, he had raised the sum of \$1,023,004 for this purpose — \$32,103 of this money he reported as spent in the United States for personal expenses. His superior in the Basque Government-in-Exile, Jose Antonio Aguirre, in Paris, acknowledged that about \$500,000 of this money had been sent to him. What happened to the other nearly \$500,000 still remains a mystery.

In short, Dr. Galindez was not just a humble scholar: he was an international plotter with assets of half a million dollars in his possession. Here was certainly a much more obvious field for surmise, concerning his disappearance, than any possible Dominican

lead. He could have been killed by criminal operators to get his money. He could have gone to Spain to conduct the underground against Gen. Franco. Or he could himself have voluntarily disappeared, by slipping into another identity, with his half million. Senor Aguirre, from his Paris sanctuary, has given no help on any of these possible lines of inquiry.

An even more plausible explanation occurred. Galindez, who had Communist associations, could have been spirited to Russia. As is well-known, Russia's MVD is highly trained to effect overnight political disappearances. The spiriting away of Burgess and MacLean in England, and the earlier disappearance of the scientist, Pontecorvo, were cases in point. The mysterious vanishing in the United States of Arthur Adams and of Juliet Stuart Poyntz were precedents. Certainly, it would have sharply aided Communist interests in the Caribbean to have staged the whole Galindez "disappearance," and to have triggered the American "Liberals" into launching the present anti-Trujillo publicity drive.

This surmise was strengthened when two refugee Hungarian professors arrived in Vienna after the Hungarian uprising. They declared that they had met Galindez at the Matyas Room in Budapest in July (four months after his alleged killing) and that he had given them the full Moscow indoctrination treatment. At that time, he apparently was a Soviet agent. The story of this meeting was published in the Vienna Montag....



SINCE Havana in 1934, our nation has steadily progressed toward an enlightened and cooperative policy in its relations with the Latin American Republics. Not all of them share our political folkways. But under such leaders as Trujillo, Batista, Rojas, Perez-Jimenez and the late Anastasio Somoza, Latin America has been an almost unbroken bulwark of support of American policy in the United Nations, and in the world balance of power. With the United States they have risked their all to stop Communism in this hemisphere.

The peddlers of the Galindez fables would irresponsibly weaken this whole arch of patiently-constructed American hemispheric policy. They would do it in the name of civil liberties. If they were successful in their aims in the Dominican Republic they might well earn the epitaph, "They brought civil liberties to the Dominican Republic, but they lost them irrecoverably for the United States."



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BOOK REVIEWS



SELDON RODMAN

HAITI — THE BLACK REPUBLIC

Seldon Rodman ... Devin-Adair, cloth binding, 175 pages, price \$5.00.

HAITI has been described as, "The most exciting, mysterious, and misunderstood country of the Western Hemisphere." The Author, who is a writer and traveler of distinction, made nine trips to the Black Republic during the extended period devoted to gathering his material for publication.

(The Editor of *The Defender* had occasion to pause at the airport in Port-au-Prince one day last month and observed this book prominently displayed in the curio shop. Haitians seem proud to claim it.)

Mr. Rodman has succeeded, by use of word and picture, in capturing the weird mysticism of Haiti. The reader engages in thrilling arm chair travel, meeting strange people in strange places practicing strange religious rites and ceremonies . . . seeking God through religious instincts perverted by jungle conditions from which their African ancestors were brought as slaves.

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The record of Haiti's past is called "explosive history of the first Negro republic." Its voodooism, art, politics and religion are subjects of major consideration.

One travels with the Author through a luxuriant wilderness and numerous fascinating villages. Mr. Rodman insists that Haiti is "the most photogenic country in the world" and enriches his story with 48 pages of superb half-tone illustrations.

He presents the people to the reader, in the two natural groups where everyone finds them today — the Peasant and the Elite.

Concerning the former (Peasant) we read:

"Far from being a savage, the Haitian peasant, though sharing one of the lowest standards of living in this Hemisphere, accepts life with a grace, a courage, an exuberance, a responsive friendliness and a capacity for hard work and cooperation that are heroic. For the most part illiterate, and lacking (through no fault of his own) even such primary agricultural implements as the plough and the wheelbarrow, he is not ignorant of the means of living in peace with his fellowmen and the spirits of his cosmos.

The Haitian peasant woman must be considered separately. She is always working. She rarely tills the fields, as did her African ancestor, but taking care of the family and the domestic animals, drawing water often from great distances, beating the laundry in the river bed with a club, and doing all the marketing (selling as well as buying) keeps her busy from earliest childhood on."

Concerning the latter (Elite) we read:

"In 1939 Leyburn was able to de-

scribe the elite as that 3% of the Haitian population which does not work with its hands. The percentage may have risen a point or two; and the employment of a well-born Haitian woman as a stenographer, hostess or curio-shop saleswoman, is no longer uncommon; but the definition still holds."

"The elite Haitian of today may not be the most humble or self-critical of men, but he is one of the most hospitable and charming, and his ancient fear that widespread education would topple his eminence is rapidly giving way to a knowledge that his future and Haiti's are involved in the common weal."

Writing under the chapter title, "The First Hundred and Fifty Years," Mr. Rodman weaves his historical narrative around such dramatic figures of the past as Dessalines, Christophe, Toussaint, Petion and Boyer.

Parts of the story are utterly fantastic, as for instance . . . Christophe building the Citadelle on a peak at an untold cost of toil, tears and blood . . . finally suffering a paralytic stroke, shooting himself with a silver bullet, the Queen directing the dumping of his huge body in a vat of quicklime.

The slave uprising against the cruel French owners and the massacre of the white population, is told in all its gruesome reality. Finally the book brings Haiti down to date and tells the tourist where to go, what to see and how to get around.

A glossary of the Creole language index and informative maps supplement the text.

Here is a book that the average reader will find it difficult to lay down until covered from cover to cover.

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Rev. William S. Deal ... Baker Book House, leatherette binding, 100 pages, price \$1.00.

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Mel Johnson ... Zondervan's art covers. 70 pages, price \$1.00.

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people's meeting. This picture registers consternation.

But the boy starts to work. He chooses "Faith" as his subject. Five blank sheets of paper are placed before him on which the answers to five questions dealing with Faith are written: What? How? Why? Where? Whom? This picture registers determination.

The talk is finally whipped into shape and delivered. This picture registers triumph.

Mr. Johnson understands young people, their problems, pitfalls, ambitions and aspirations. He knows how to admonish, instruct and where to put up the danger signals.

THE WONDER OF THE WORD

Gwynn McLendon Day ... Revell's, cloth binding, 222 pages, price \$2.50.

WHEN Mrs. Day, the daughter of a Baptist Minister, was studying for her Master's degree at Baylor University, a fellow student asked one day (in all sincerity): "How do you know the Bible is true?" This book was written to answer that question. It is one of the most satisfying and forceful works of its kind extant.

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Of special interest is the large number of tributes paid the Bible by leaders in various walks of life ... George Washington, Thomas Jefferson, Benjamin Franklin, Charles Dickens, Sir Isaac Newton, Dwight D. Eisenhower, Douglas MacArthur, Chiang-Kai-shek, Robert A. Millikan, Helen Keller and others.

The publishers commend the book especially to, "Youth leaders and counselors, Sunday School teachers, high school and college students — all who need evidence of the truth of the Bible as the Word of God for inquiring minds."

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SUNDAY SCHOOL

LESSON NUMBER ONE

July 21, 1957

CALEB

Num. 13; 14:1-10; Josh. 14:5-15;
15:13-19; Judges 1:14-15

MEMORY TEXT: "Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength." Isaiah 40:30-31.

The general plan and pattern of the lesson is as follows:

- A. Caleb's courage. Numbers 13:30.
- B. Caleb's faith. Numbers 14:8.
- C. Caleb's triumph. Joshua 14:13.
- D. Caleb did not grow old. Joshua 14:11.

(1) THE KEY WORD OF THE LESSON IS "CALEB."

The themes of today's lesson are clear and simple: groundless fear and dauntless faith.

Moses sent twelve men to spy out a land he wished to invade. Ten came back saying, "It can't be done." Two said, "It can be done." All agreed respecting the preeminent goodness of the land, but differed in their advice to the people.

Canaan was described as flowing with milk and honey. Because of the huge size of grape clusters, two men were required to carry them. But there were giants among the people who made the twelve seem like grasshoppers.

This was, of course, symbolic language. Milk and honey did not actually flow in ditches. Grape clusters did not require two men to lift them. The stature of the twelve was not really in proportion to grasshoppers. But giants did exist.

These monstrosities, known as the Anakim, were sons of Anak. The re-

port of the spies contained this statement. "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Numbers 13:33.

Archaeology leaves no doubt regarding the existence of such a race. Burial places, called "dolmen," consisting of enormous stone slabs hoisted by giants, have been found.

Caleb exhorted the people earnestly and boldly, "Let us go up at once and possess it." He and Joshua barely escaped being stoned. No further mention is made of Caleb for about 45 years, bringing us to today's lesson.

(2) THE KEY VERSE IS JOSHUA 14:14.

"Hebron therefore became the inheritance of Caleb."

The spies were gone 40 days on their mission. Failing to follow the recommendation of Caleb and Joshua, the nation wandered 40 years in the wilderness. A year for a day.

When they finally entered Canaan, Caleb at the age of 85 reminded Joshua (the undisputed leader) that Moses had promised him a valuable piece of land called Hebron. Joshua confirmed the agreement. Thereupon Caleb mobilized for war and drove the Anakim out of the area. Joshua 14:6-15; 15:14.

Faith paid off in the end. During all those years, Caleb never lost the vision. He never permitted hope to wane.

Bishop William Quale, affectionately called "the Skylark of Methodism," was seated with a group of men on a train discussing various matters. One of the travelers, a sales representative of a commercial firm turned to the Bishop, whose identity he did not know, and asked: "What is your line?" To which Bishop Quale replied: "Horizons."

That is the Christian's business — horizons. We must see beyond Anakim giants that get in the way. Beyond present problems, into the promised land; beyond immediate difficulties, into Hebron!

(3) THE KEY FACT: CALEB EXERCISED DAUNTLESS FAITH.

Caleb refused to grow old. At 85 he was able to say: "I am as strong this day as I was the day Moses sent me." Forty-five years had elapsed since Moses sent him on his mission to spy out Canaan.

Someone has said: "You are as young as your faith, as old as your doubts; as young as your self-confidence, as old as your fears; as young as your hope, as old as your despair."

A plane carrying fifty passengers rose above the lights of the city and turned into pitch darkness, aided by lights spaced at given distances twenty-thousand feet below. Then came a storm that blacked out the lights. The giant bird was guided through the darkness and the storm by a beam which produced constant registrations on instruments the pilot understood. No one could see the beam but those in charge of the flight knew it was there.

The plane could not change the weather, but could overcome it. There were inner resources of beam and compass to which it was attuned.

Children of God cannot live only by what they see. Much that they believe involves things beyond human comprehension and must be accepted in faith. They function at spiritual levels. By staying on the beam of faith, they rise above the storms of life. Tuned to an invisible power of heavenly origin, they enjoy confidence and serenity, inward peace and security.

Caleb stayed on the beam and triumphed in the end.

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LESSON NUMBER TWO

July 28, 1957

GIDEON

Judges 6:1 to 8:28

MEMORY TEXT: "Thou shalt have no other gods before me." Exodus 20:3.

The general plan and pattern of the lesson is as follows:

- A. Gideon receives an angelic visitor. Judges 6:11.
- B. Gideon a mighty man of valor. Judges 6:12.
- C. Gideon destroys the altar of Baal. Judges 6:28 (first part of the verse).
- D. Gideon builds the altar of God. Judges 6:28 (last part of the verse).

(1) THE KEY WORD OF THE LESSON IS "GIDEON."

Today's lesson comes in that period of Biblical history known as "the Judges," bracketed between the time ancient Israel entered Canaan and the appearance of Samuel when the first King (Saul) assumed control. Gideon, a warrior, was *not* a Judge.

His father, Joash, apostatized from the faith of the nation and introduced Baal worship. He built an altar to this pagan deity in the town of Ophrah, the tribe of Manasseh. Gideon was ordered to "throw down the altar of Baal." Judges 6:25.

At first modest, retiring, fearful, lacking in self-confidence and deeply influenced by the spirit of the times, he became transformed into a "mighty man of valor" under the tutorage of an angelic visitor. Taking ten men with him, he directed destruction of the altar under cover of darkness.

The people of the community traced the responsibility for the act to Gideon's door, and demanded he be put to death. Joash screened his son against their anger, saying that Baal should be able to defend himself.

"Joash quieted the mob in a manner similar to that of the town-clerk of Ephesus. It was not for them to take the matter into their own hands. The one, however, made an appeal to the magistrate; the other to the idolatrous god himself." — Jamieson, Fausset & Brown.

Joash was flabby in matters of belief. We see in his behavior an expres-

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sion similar to the modern lie that "one religion is as good as another." Religions are *not* of equal value. Christianity elevates. Paganism degrades.

Two Hollywood actresses were discussing horoscopes. One said: "I didn't know you believed in astrology." The other replied, "Oh, yes, I believe in everything a little bit."

(2) THE KEY VERSE IS JUDGES 6:28.

"Behold, the altar of Baal was cast down, and the grove was cut down that was by it."

Baal worship was of very great antiquity. Ancient peoples, lacking moral consciousness and knowledge of the true God, invented Baal as a perverted expression of their worshipful instinct. Man is incurably religious. If he has no god, he makes one!

This pagan concept included two principal divinities: Baal the supreme male god, and Ashtoreth the supreme female god. Out of their union came the generative powers of nature and human nature. The roots of the system reach back to ancient Babylonia when Nimrod was worshipped as a god and Semiramis (Ishtar "queen of heaven") as a goddess.

Groves were planted near altars in which licentious practices and ritualistic feasts were indulged. Baal worship stirred and licensed the most vicious personal sins known to depraved human nature.

"Hebrews accustomed to nomadic desert ways, were attracted by the gay but demoralizing Baal worship around rustic altars flanked with sacred poles or trees of Astarte and symbolic stone pillars. They felt the rigorous exactions revealed at Sinai." — Harper's Bible Dictionary.

The truth is, followers of Baal liked the indulgences the system offered. People go for religion that lets them do as they please! God's altars were deserted. Baal's altars were populated.

A cynic dropped in at a revival. A personal worker approached him and tactfully asked if he wanted to be saved from his sins. The facetious but terrible answer was: "No, I like them."

(3) THE KEY FACT: BAAL IS WITH US TODAY.

Baal is not a monster confined to the remote past. He lives today. He seduced ancient peoples and stole their hearts and religious devotions from the one true God. There are false religions today, enticing but deadly, because devoid of basic Christian truth.

Who, possessing a sensitized con-

science, will say that Baal is not now rampant? His altars are to be seen on all sides. Restraint against the most vile practices of which depraved human nature is capable, is being thrown off. Sins that alienate men from God are being taken for granted.

An army of Gideons, clothed in the power of the Spirit, is needed to go forth, thundering denunciations of popular sins, probing the conscience of the masses, calling a halt to modern evils that place men and nations in the path of judgment.

But let it be noted that Gideon not only tore down Ophrah's altar to Baal. He built another, in its place, to the Lord. Religious reform to be effective must include the positive.

This has caused one writer to observe: "Many pagan features of our times, such as gambling, social drinking, questionable amusements, and night clubs, can be most effectively dealt with by Christians who enjoy and share a better way of life."

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LESSON NUMBER THREE

August 4, 1957

RUTH

The book of Ruth

MEMORY TEXT: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Leviticus 19:34.

The general plan and pattern of the lesson is as follows:

- A. Three Old Testament heroines — Naomi, Ruth and Orpah. Ruth 1:2-4.
- B. Ruth, a gleaner. Ruth 2:3.
- C. Ruth humbled. Ruth 2:10.
- D. Ruth exalted. Ruth 4:13-17.

(1) THE KEY WORD OF THE LESSON IS "RUTH."

Naomi, Ruth and Orpah are Old Testament heroines. The latter two were daughters-in-law of the former. Their placid and restful story is wedged between records of bloody battles and social upheavals in the books of Judges and Kings.

Many sorrowful experiences entered Naomi's life. She and her husband Elimelech fled from Judah to Moab because of a famine, ten years prior to the events of today's lesson. There Elimelech and her two fine sons (husbands of Ruth and Orpah) died.

Naomi decided to go back to Judah but insisted that the girls, for their own good, remain in Moab. Orpah consented. Ruth, out of love for Naomi, rebelled. The two made the hazardous trip and settled in Bethlehem.

Ruth's protest included one of the loveliest statements found in all Scripture. "And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I

will lodge: thy people shall be my people, and thy God my God."

The incident provides a charming example of normal family relationships. Ruth loved her mother-in-law.

The love motive predominates throughout the lesson. There is the love of Ruth and Naomi, the love of Ruth and Boaz, the love of members of the family for Obed, and above all, the love of God manifested in the hearts of everyone in the narrative.

(2) THE KEY VERSE IS RUTH 4:17.

"There is a son born, and they called his name Obed: he is the father of Jesse, the father of David."

Naomi became a matchmaker. She "happened" to arrange for Ruth to glean in the field of a good man, possessing great wealth, by the name of Boaz. He had been a close kinsman of the deceased Elimelech. Boaz "happened" to be attracted by Ruth's beauty and exceptional qualities of character. Naomi's hand is seen maneuvering things behind the scenes.

Gleaners were poor people who picked up grain left by reapers in the corners and elsewhere. It was backbreaking labor of the most menial type.

Ruth would have been exposed to dangers involving rowdies, had Boaz not taken precautions: "Have I not charged the young men that they shall not touch thee?"

He wished to keep an eye on her: "Go not to glean in another field, neither go from hence, but abide here fast by my maidens." A romance developed and they were married. Their child was named Obed, who is known to us in Old Testament history as David's grandfather. It is not difficult to detect the hand of an all-wise Providence at work in these matters. The persons involved were the kind God could use.

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(3) THE KEY FACT: THERE IS STRENGTH IN HUMBLENESS.

Humility does not imply inferiority. A big soul is willing to serve and cannot be arrogant. "He that is greatest among you shall be your servant," said the Christ.

"Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" Ruth 2:10.

Dr. J. F. Cowan tells of this incident: "A little Western college needed money. The buildings were shabby, the salaries underpaid. A stranger appeared on the campus and asked a man in overalls engaged in whitewashing a wall where he could find the president. 'I think you can see him at his house at twelve,' was the reply. The visitor went as directed and met the president, whom he recognized, in different dress, as the very same man he had found whitewashing. Next day came a letter with a gift of \$50,000. The brave spirit of service on the part of the president had appealed effectively to this man of business."

"There were no kings; there was no thought of kings in Israel at that time, and by the cradle of Ruth's son there was no one with a mind so far-reaching, so far-leaping as to dream that he would be the grandfather of a king. Nobody there could imagine that the child whom they named Obed would be the father of Jesse, the father of David." — Norah Lofts.

LESSON NUMBER FOUR

August 11, 1957

HANNAH

I Samuel 1:2:1-21

MEMORY TEXT: "I will go into thy house with burnt offerings: I will pay thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble." Psalm 66:13-14.

The general plan and pattern of the lesson is as follows:

- A. Hannah a brokenhearted woman. I Samuel 1:10.
- B. Hannah a woman of prayer. I Samuel 1:11.
- C. Hannah's song of praise like that of the virgin Mary. I Samuel 2:1-10.
- D. Hannah the ideal mother. I Samuel 1:27-28.

(1) THE KEY WORD OF THE LESSON IS "HANNAH."

Hannah's song of thanksgiving (I Samuel 2:1-10) has been called "the Magnificat of the Old Testament." It is remarkably like that of Mary's in the

New Testament. The similarity has caused some writers to wonder if the virgin mother of our Lord may not have consciously used it as a model. Hannah personifies the ideal in motherhood in the Old Testament.

Her environment was not conducive to prayer, but she prayed! Eli, the priest, thought she was intoxicated because her lips moved in silence. "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

This defense provides a glimpse into the woman's sterling character and argues for her integrity, innocence, and serenity of spirit, even in an hour of trial and false accusation.

Hannah prayed for a male child whom she could dedicate to God's service. It was a time of great declension in the Israelitish nation. The people had lapsed into mass immorality and religious carelessness. The priesthood had lost its influence upon the national conscience.

Dr. Fleming James says: "The need of the hour was for some man of God who could arouse new and prodigious forces in the depressed people and put the whole national life on a higher level. The story of Samuel tells how, in the providence of God, that need was supplied."

(2) THE KEY VERSE IS I SAMUEL 1:27.

"For this child I prayed; and the Lord hath given me my petition which I asked of him."

There were tensions in Hannah's household. Her husband, Elkanah, was a polygamist. His other wife, Peninnah, taunted her for being barren. It is to Hannah's credit that this bad treatment caused no outward conflict on her part. Though inwardly grieved, we hear no railing or desire for revenge.

Samuel, from infancy, was the recipient of a devoted mother's love. When he was little, she never left him with others. Hannah even declined a trip to the tabernacle at Shiloh with Elkanah because the baby was not yet weaned. She knew and faithfully discharged the responsibilities of motherhood.

Finally, as a boy, Samuel was taken to the tabernacle and turned over to

Eli for religious duties in connection with ceremonial observances. The place had been profaned and worship was a sham. But Hannah, ever conscious of the covenant she had made with God before the child's birth, entrusted him to providential care.

Eli was a weakling. His two sons conducted themselves so outrageously that they excited deep disgust among the people and rendered the services of the temple odious in their eyes. Of this misconduct Eli was aware, but contented himself with mild remonstrances where his station required vigorous action.

The youthful Samuel had visions which contained solemn warnings, but Eli lacked courage to heed them. "And Samuel grew, and the Lord was with him." I Samuel 3:11-18.

The Israelites attacked neighboring Philistines and were defeated. Both of Eli's sons were slain. When tidings of what had happened reached the priest, "he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy." I Samuel 4:18.

(3) THE KEY FACT: HANNAH IS A PROTOTYPE OF GOOD MOTHERS.

In her covenant with God, Hannah promised concerning the son that would be born, "there shall no razor come upon his head." This was the equivalent to what later became known as the Nazarite vow. It meant that Samuel would be, from birth, completely dedicated to God.

Mrs. Edith Deen says: "After a while the boy Samuel did his work so well in the temple that Eli appointed him to wear the simple linen vest worn by the priests and called an ephod. Hannah made him a coat or robe of blue fabric to wear under the ephod. We can be sure Hannah put love into every stitch of the coat, which reached to the boy's feet. As Samuel outgrew one coat each year, she would make him another and take it with her when the family went to Shiloh for the yearly sacrifices ... Hannah was a wise and prudent mother as well as a devoted one, a mother who possessed fortitude as well as vision."

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